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By EDWIN HAMLIN CARR

The Happy Phrase
Putnam's Phrase Book
Putnam's Minute-A-Day English
Putnam's Ready Speech-Maker

Putnam's Ready Speech-Maker

What to Say and How to Say It

By

Edwin Hamlin Carr

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INTRODUCTION

This book is divided into four sections:

Section I.—General Suggestions for Speakers,
Section II.—Public Speaking Self-Taught at Home,
Section III.—The Speaker at his Task,
Section IV.—Materials for Use in Preparing Speeches.

It has been prepared chiefly for those who do not understand the Art of Public Speaking.

The manner in which the book is prepared makes it possible for one to be his own teacher.

The emphasis is upon Section II, which provides Two Methods for learning, at home, how to meet the inevitable time when one shall be called upon unexpectedly to "Say a few words" or upon short notice to "Make a speech."

However, Sections I, III, and IV contain practical assistance, in Advice and Material, for those who are already competent speakers.

Introduction

Section IV is a Compilation, for ready reference, of Anecdotes and Quotations which are modern.

Young people, in Schools and Social Organizations; men, in Lodges, School Meetings, Labor Meetings, Patriotic Meetings; women, in Clubs and Social Organizations—are all likely, at any time, to be asked to speak.

To attempt to use, at such a time, a prepared speech other than one's own, either a "Specimen Speech" or a speech of some orator given in books on Public Speaking, would be disastrous to the speaker. He must at all hazards be himself; otherwise he might find himself in the predicament of Dennis, the Irishman in Edward Everett Hale's story entitled, "My Double and How He Undid Me." In this story a clergyman found a man in appearance very much like unto himself; so much so that this man could easily pass for his double. The clergyman hired him and utilized him, in place of himself, for various fatiguing meetings of societies and committees, at which time when the call came Dennis was to make one of four speeches, as follows:

1. "Very well, thank you. And you?" This for an answer to casual salutations.
2. "I am very glad you liked it."
3. "There has been so much said, and, on the whole, so well said, that I will not occupy the time."

4. "I agree, in general, with my friend on the other side of the room."

All this went very well until one day, at a reception to the Governor, Dennis was exasperated by the youths in the gallery, and then he made a real speech. As the story goes: "Dennis broke all restraint, and, in pure Irish, he delivered himself of an address to the gallery, inviting any person who wished to fight to come down and do so,—stating, that they were all dogs and cowards, and the sons of dogs and cowards,—that he would take any five of them single-handed. 'Sure, I have said all his Riverence and the Misthress bade me say,' cried he, in defiance; and, seizing the Governor's cane from his hand, brandished it, quarter-staff fashion, above his head."

It is well, therefore, to bear in mind that the Speech Outlines, in Section II, are intended only for home use in learning the Art of Public Speaking. They are not intended and should not be used in really making a public speech; else, one may easily play the part of "Dennis."

This applies to the Outlines only, and not in any sense to the separate Anecdotes and Quotations included therein, which may, of course, be used in one's own way.

As to the method underlying all of our speech-making, it should be said that there has been no

better statement given through the centuries upon the art of public speaking than the words of Cicero:

> The support of my whole eloquence, and that power of speaking which Crassus just now extolled to the skies, are, as I observed before, three processes; the first, that of conciliating my hearers; the second, that of instructing them; and the third, that of moving them. The first of these divisions requires mildness of address; the second penetration; the third energy; for it is impossible but that he, who is to determine a cause in our favor, must either lean to our side from propensity of feeling, or be swayed by the arguments of our defense, or be forced by action upon his mind."—From *De Oratore*, B. II, c. xxix.

In order to learn the elegancies of speech one could well afford to give his days and nights to the counsel of Cicero.

To be able to speak helpfully in public is worth all the practice and work it costs. It not only requires intelligent reading and study, but also sincerity, earnestness, and practical devotion to high ideals in both private and public life. In selecting the material for the section on Quotations, I have endeavored to bring together words relating to great ideals, in the hope that these will be of lasting benefit not only to the speaker but also to his hearers.

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New York, July, 1922. E. H. C.

CONTENTS

(The arrangement of the items is with the view to ready reference.)

	Page
INTRODUCTION	iii
SECTION I—GENERAL SUGGESTIONS FOR SPEAKERS	1–20
ETIQUETTE	
For the Presiding Officer	3–5
For the Committee on Arrangements	6
For the Speaker	6–8
PROCEDURE FOR SPECIAL OCCASIONS	
Memorial	8–9
Patriotic	9
Religious	10
Presentation of Gifts	10–12
School	12–13
Wedding Anniversaries	13–14
MEMORY	
Suggestions for the Training of	14–15
How to Remember Your Speech	15–16
THE MECHANICS OF SPEAKING	
Voice	
Practice Phrases for Articulation	16–17
The Use of the	17–18
Gesture	19–20

Contents

	Page
SECTION II—PUBLIC SPEAKING SELF-TAUGHT AT HOME . . .	21–62
HOME TRAINING—Method One . . .	23–56
The Methods Explained	23–25
Unified Practice Outlines	
(1) Young People—"Character" .	26–28
(2) High School—"Courage" . .	28–32
(3) Patriotic Order—"America in the Right"	32–34
(4) Grammar School—"Important Questions"	34–36
(5) Citizens—"Worthwhile Manhood" .	37–39
(6) Convention of Religious People—"Stewardship"	39–41
(7) Club—"Friendship" . . .	41–44
Practice Outlines to be Unified	
(8) Grammar School—"Courtesy" .	44–46
(9) Club—"The Way to Attain Happiness"	46–47
(10) Mothers' Meeting—"Child Training"	47–48
(11) Patriotic—"Democracy Requires Patience"	49–50
(12) Teachers—"The Power of Education"	50–51
(13) Social Organization—"Keep Young"	51–52
(14) Children's Organization—"Honesty" (14a); "Trees" (14b); "Doing Good" (14c) . . .	52–56
HOME TRAINING—Method Two . . .	56–62
The Method Explained	56–57
The Method Illustrated	57–61
Seeking a Subject	57–58

Contents

	Page
The Itemizing of one's own Thoughts	58–59
Reading for Development of the Theme	59
Climactic Arrangement of Outline	60
Selection of Anecdotes and Quotations	60–61
SECTION III—THE SPEAKER AT HIS TASK,	63–84
THE AUDIENCE	
The Character of	65–66
Securing the Attention of	66–67
SUBJECTS	
When Assigned	68
When Part Free	68
When Entirely Free	68–70
MATERIALS	
Sources and Arrangement of	71–72
SPECIAL COUNSEL	
A Climactic Outline	72
Personality	73
Plagiarism	74
ILLUSTRATIONS	
The Value of	74
The Purpose of	75
AIM IN SPEECH MAKING	75
DEBATING	
The Chairman	76
Questions	76
Material	76
Reasoning	77–79
Suggestions	79–81
The Regular Debate	81–82

Contents

	Page
Team Work	82
Statistics	83
Rebuttal	83–84
Judges	84
Section IV—Materials for Use in Preparing Speeches	85–273
Anecdotes	
Efficiency	87–93
Humor	93–120
Lincoln	120–125
Miscellany	125–130
Patriotism	130–135
Religion	135–145
Addresses Italicized for Suggestion	
Selections from Lincoln	145–151
Selections from Washington	151–153
Quotations	
Americanism	153–158
Constitution of the U. S. A.	158–160
Economics	160–168
Education	168–172
Flag of U. S. A.	172–177
Freedom of Speech	177–179
Liberty	179–181
Moral Maxims	181–189
Miscellaneous	189–207
Political Maxims	207–212
Religion	212–215
Roosevelt	216–221
Poetry	
Memorial	222–235

Contents

	Page
Miscellaneous	236–250
Patriotic	250–254
SPEECHES	
Introductory Words	254–257
Concluding Words	257–263
Typical Speeches	264–273
INDEX	275

I

GENERAL SUGGESTIONS FOR SPEAKERS

ETIQUETTE

Procedure for the Presiding Officer or the Toast-Master

The success or failure of the occasion depends largely upon the skill of the Presiding Officer or the Toastmaster in directing and introducing the speakers. It is he who weaves as it were the web between the different speakers and blends the whole into a unity.

He must be careful of the composition of his program. He must plan it. He must choose the most suitable speaker to begin it, and another most effective speaker for the climax. He must make the program a unit, with the items arranged for increasing interest. He must tastefully arrange it; as a decorator a window.

The Presiding Officer or Toastmaster must be alert. He must be tactful. He must handle the embarrassing moments with a masterful hand.

It is related that when George Washington was a member of the House of Burgesses, the Speaker, Mr. Robinson, was directed to give expression of thanks for the House for his distinguished military services. This he did with such eloquence that Washington was in confusion when he arose to respond. He stammered and trembled—then the Speaker relieved him by saying. "Sit down, Mr. Washington, your modesty is equal to your valor; and that surpasses the power of any language that I possess."

If it is a program where, of necessity, a considerable number of data and figures are to be given, make use of this speaker early in the meeting, but not the first. The man with data and figures is an important man, though the audience is not likely to think so.

When a speaker has finished his speech, the Toastmaster has the privilege of referring to it, in a commendatory manner, but not the privilege of discussing it.

If the committee on arrangements is not alert, seek out for yourself the speakers on the program and introduce yourself and others.

In a Convention Program the Presiding Officer

must have an understanding with the speakers as to the time allotted to each. He must adhere to his program in justice to all. He should emphasize this fact at the outset.

When the speaker's time is up, notice carefully whether he shows any sign of stopping as he comes to the end of the point which he is making. If he begins another point, quickly give him a warning by standing silently, or by tapping the glass in front of you.

The Toastmaster must be very careful in his remarks not to "steal the thunder" of the speaker of the evening. This is a grave offense, and must be guarded against.

Do not be too elaborate when introducing a speaker. He may not rise to the ideal which you have created in the minds of those present.

Refer to your acquaintance with the speaker, or to his reputation.

Make a pleasant reference to the occasion which calls you together.

Do not tell a number of anecdotes to begin with, or at any time for that matter. One good anecdote, appropriately placed, is generally sufficient.

Etiquette for the Committee on Arrangements

If you have arranged some weeks in advance for a speaker, write to him again a few days before his coming.

Meet the Speaker by prearrangement.

Introduce him to the Chairman, and those near him when he is seated.

When the invitation is sent to the clergyman who is to say grace, note in it that he is assigned to the speaker's table.

In the matter of Public Speaking always treat another as you would like to be treated. If you are acting as Toastmaster and you intend calling upon a man who has had no notice to that effect try and create a notice out of the occasion.

Etiquette for the Speaker

Always recognize the chairman when you arise to speak.

Do not fail to make a pleasant reference to the occasion; and to those who have preceded you, if there have been other speakers.

In response to a vote of appreciation, if you say anything do not make another speech. Say simply,

"It has been a great pleasure to be here," or "I thank you for the compliment." It is often most appropriate to rise and make a slight bow.

In speaking, always avoid unseemly mannerisms; for example:

Fumbling the spoon or glass in front of you while you are speaking.

Adjusting your clothing when you stand up.

Scratching your head or rubbing your nose.

Holding the lapels of your coat with your hands.

Putting your hands on your hips.

Putting either or both of your hands in your pockets.

Slapping your hands together for emphasis.

Leaning upon the desk, though you might steady yourself, at times, with one hand, while you stand at the side of it.

When speaking upon a serious subject it is often wise to introduce a bit of humor of the proper sort. It tends to relieve the tension of the audience, and you are then better able to hold their attention.

Never abuse the courtesy of the time given to you. When the time has expired, get to your con-

clusion as easily as possible. What you have prepared and left out no one will know except yourself. Never mention that you have prepared much more than you have spoken.

Under whatsoever circumstances you are called upon to speak, do so without apologizing for unpreparedness. Whatever you have to say, say it, be it little or much, say it and sit down.

If called upon suddenly to make an "After Dinner" speech, it is better to mention an incident of the day or occasion than to attempt to remember a portion of an old lecture which is out of keeping with the occasion.

SPECIAL OCCASIONS

Procedure for Memorial Occasions

You are now to speak about your friend or acquaintance. Sympathy is the keynote of what you have to say.

There is nothing more telling at a time such as this than a valuable quotation. See Quotations, in Material for Use.

Make the plan of your speech somewhat after this fashion:

When and where you first met.

Your fellowship through the years.

One or two important events.

The value of your friend to the community.

Name his strong characteristics.

Conclude with a verse on the hope of immortality and eternal friendship.

Procedure for Patriotic Occasions

Patriotic occasions are always those of general interest. You will have all sorts and classes of people, all grades of intelligence to deal with and it will be a fine opportunity.

Speak in such a manner as to command the attention of your whole audience.

Act with becoming dignity, but act as though you were alive.

In no place are fitting anecdotes more telling. Look up in this book the references under Patriotic Anecdotes, Political Maxims, and Americanism for suggestive material.

Choose two or three points, suggested by the references, which appeal to you, and make an arrangement of these thoughts in the form of an outline.

Procedure for Religious Organizations

It often happens that one is chosen to make an address of welcome before religious conventions meeting in one's town. To do so well is a fine art, and has much to do with the impression made upon the delegates concerning your town. You are really the spokesman for your community, therefore you need to give considerable attention to your remarks.

The following suggestions will guide you as to the form your address should take:

Speak of the honor conferred upon the town by their coming.

Express your pleasure at being present.

Refer to some nice happening concerning the organization.

Refer to the high ideals taught by the organization.

Enlarge upon one of these ideals.

A final word upon the value of coöperation.

Procedure for Presentation of Gifts and the Response

Presenting Gifts

If it is small in size, take the gift in your hands before you begin to speak.

Presentation of Gifts

Do not make a long speech.

If you know beforehand that you will be called upon to make the presentation, look up in this book a quotation or sentiment that suits you and use it.

Say how much pleasure it gives you to be present and to be called upon to perform the act of presenting the gift.

Say something about the occasion which brings you together.

Say something nice about the person who is to receive the gift.

Give credit to the person or organization which is bestowing the gift.

If you know what the gift is say something about its significance.

Always under all circumstances say the good thing, the complimentary thing.

The Response

If the gift is a surprise do not attempt to make an extended speech.

Express your appreciation and thanks and surprise in simple words.

When you know the gift is to be presented, you can prepare for a more extended response.

Say how deeply the occasion has impressed you.

Say how much you admire or love the fellowship of the society or organization or person presenting the gift.

Say how you will ever treasure it.

Procedure for School Occasions

The following are some general suggestions for speakers who are to appear before schools:

If you are speaking in a Public School never make sectarian references; never make Political Party references unless the issue is moral.

Use quotations from outstanding and well-known public or historical men.

Avoid abstract themes. Young people like stories. Use illustrations and anecdotes for these are concrete.

Let your manner of speaking be confident; move on with your speech, do not hesitate. If you hesitate too much, you will be discounted by the pupils because they will think your memory poor.

Never make a long speech before a school.

Give heed to your personal appearance for the

young people will be very observing. A nice clean man makes a nice clean impression.

Procedure for Wedding Anniversaries

Wedding occasions are those of gladness and one should begin by saying how pleasant the occasion is to all.

Give a short reminiscence of your relationship to the family.

State your optimism concerning the future.

Add your blessing from any of the following phrases from Shakespeare.

"Prosperous life, long and ever happy."
"Many years of sunshine days."
"Take from my mouth the wish of happy years."
"Many, many, merry days."
"Honour, riches, marriage-blessing,
Long continuance, and increasing,
Hourly joys be still upon you!"

If you know beforehand that you are to speak look up, in this book, a sentiment among the Quotations, and speak upon it.

To illustrate, note how suggestive, as the basis of a speech, is the following Quotation, taken from the "Material for Use" section.

Society is a place in which we interchange life,—at least it ought to be; a place where I give you my thoughts, and you give me your thoughts; I give you my experience, you give me your experience; I give you something of my life, you give me something of your life.—*Lyman Abbott.*

MEMORY

Suggestions for Training the Memory

1. Associate that which you wish to remember with something that you always easily remember.

2. Make your associations in likenesses or unlikenesses.

3. You must give attention.

4. Seize the moment when you are extremely interested in a topic to remember something on that topic.

5. Review, then rest by doing something else and then review again.

6. At night review your actions of the day.

7. Do not remember silently. Tell it out. Speak it to someone. If no one is present imagine someone present and say it.

8. At the very moment you have heard or read it say it out.

9. If you are extremely tired do not try to remember. It is for this reason you should be in good trim when speaking publicly.

10. Get into sympathy with the occasion by talking with someone who is to be present.

11. Eat very little, if anything, before you speak in public.

12. Drink a good cup of tea or coffee a short while before you speak in public.

13. Trust to your memory as much as possible.

How to Remember Your Speech

1. Arrange your Outline so that one point suggests the next.

2. Review your main points several times. Then review them with the subdivisions added.

3. In your Public Speaking you are not to remember the words which you have said or thought upon the subject before you go to the platform. You are to remember the Outline of your speech. It is to run like water through your memory. Do not try to remember words when you stand up to speak, but let them come as they will out of your subconscious self.

4. Try out your Quotations and Anecdotes separately. Keep at them until you can say them perfectly.

5. When you commit a Quotation and wish to remember the author's name, associate his name with that of an author whose name you always remember.

MECHANICS OF SPEAKING

The Voice

Practice Phrases for Articulation

One must speak slowly and distinctly—not loudly—if he wishes to be heard.

Make an extra effort to pronounce final consonants.

There is nothing better, as an aid to the cultivation of distinct articulation, than the practicing of "tongue twisters." Try the following list:

A growing gleam glowing green.

The bleak breeze blighted the bright broom blossoms.

Swan swam over the sea; swim, swan, swim; swan swam back again; well swam swan.

A haddock, a haddock, a black spotted haddock, a black spot on the black back of the black haddock.

Susan shineth shoes and socks, socks and shoes shineth Susan. She ceaseth shining shoes and socks, for socks and shoes shock Susan.

Six little thistle sticks.

Flesh of freshly-fried fish.

Two toads, totally tired, tried to trot to Tedbury.

Give Grimes Jim's great gilt gig whip.

Strict, strong Stephen Stringer snared slickly six sickly silky snakes.

She stood at the door of Mrs. Smith's fish-sauce shop welcoming him in.

Robert Rowley rolled a round roll round; a round roll Robert Rowley rolled round; where rolled the round roll Robert Rowley rolled round.

Oliver Oglethorp ogled an owl and oyster. Did Oliver Oglethorp ogle an owl and oyster? If Oliver Oglethorp ogled an owl and oyster, where are the owl and oyster Oliver Oglethorp ogled?

Sammy Shoesmith saw a shrieking songster. Did Sammy Shoesmith see a shrieking songster? If Sammy Shoesmith saw a shrieking songster where's the shrieking songster Sammy Shoesmith saw?

Hobbs meets Snobs and Nobbs; Hobbs bobs to Snobbs and Nobbs; Hobbs nobs with Snobbs and robs Nobbs' fob. "That is," says Nobbs, "the worse for Hobbs' jobs," and Snobbs sobs.—*Selected.*

The Use of the Voice

A beautiful voice is to be coveted.

Some persons will gladly listen to you, even though you have little to say, provided your voice is charming.

A public speaker can do much toward eliminating his harsh tones by practicing the full tones of which he is capable. Try singing "ah" in the tone of all of the notes on the piano, in the range of your voice, beginning at the lowest. Make one breath last as long as possible.

Your tones in speaking must be produced by all of the organs of tone expression acting together; by the lips, the mouth, the teeth, the throat, and the lungs.

Endeavor to keep your voice from making throat tones, and also those which seem to come only from your teeth.

In beginning a speech and in beginning a new point, one should begin on a little lower tone than his natural tone. He can then slip up to his natural pitch, and will thus be saved from pitching his voice too high, which will make it both unnatural and harsh. The monotony of tone is unbearable unless a speaker observes this injunction.

The voice must be properly graded to the thought. The thought and the tones must agree with each other. Passionate tones with passionate thought.

One should not "roar" at any time.

Gesture

Gesture

While gestures are not so much in use by public speakers as formerly, it is well when using them to be natural. Studied gestures, unless thoroughly mastered, tend to the mechanical use of the arms.

There is splendid opportunity for passionate gesture on patriotic occasions.

Use few gestures, if any, at banquets.

It is better not to use gestures on memorial and funeral occasions.

Above all things never attempt to gesture while you are reading from a manuscript or a book.

Men, nowadays, like to hear a man stand up and speak simply, vivaciously, confidently, and without gestures.

The main point of gesture is to emphasize the ideas.

On memorial occasions if one uses any gestures they should be in keeping. A slight and suggestive gesture of the hand would be more in keeping here than the more vigorous forms one would use in a patriotic address.

Suggestions for Gesture:

(a) Hold up your hand—palm front—for aversion; with the opposite movement of the head.

(b) Clench your fist for malediction.

(c) Open palm—front—for declaration.

(d) Forefinger to your lips for indecision.

(e) Clasped hands for anguish.

(f) Folded arms for meditation.

(g) Both hands—palms up—extended toward the audience, for appeal.

(h) Pointed forefinger—up—for argumentation and arraignment.

(i) Hand slightly lifted above the horizontal—palm toward the audience, for caution.

(j) Out and backward fling of the hands for carelessness.

Practice the above gestures before a mirror without making a speech, in order to see yourself as others see you, that you may correct your inelegant attitudes.

II

PUBLIC SPEAKING SELF-TAUGHT AT HOME

THE METHODS EXPLAINED

There are two methods that I wish to suggest whereby one may study and practice the Art of Public Extemporaneous Speaking.

First, the method of using Prepared Outlines.

Second, the method of choosing a subject and materials upon it from the "Material for Use," Section IV; then, making the outline and delivering the speech immediately.

Both of these methods should be practiced in one's own room where there will be no interruption.

It is best for those beginning the study of Public Speaking to start with Method One because it is the easiest and the simplest; the second step is to take up Method Two; after that, to follow the plan suggested in "The Speaker at His Task."

Training One's Self for Public Speaking by Practicing in One's Own Home—Method One

The simplest and easiest speech to make is one which is made up largely of quotations and anecdotes.

With this idea as a basis I have arranged several outlines for practice in extemporaneous speaking.

The purpose of these Outlines is to give a beginner a definite and concrete fact with which to start and to conclude.

It is proposed, by the "Suggestion for the Theme," to furnish a seed thought which can be developed little or much.

The idea is to use that part of the Outline indicated as the Theme again and again until one has developed a real body of speech around it for which he has already a beginning and an ending in the Introduction and Conclusion.

Several Outlines have been arranged for this purpose.

Choose one of them which appeals to you at sight, and read it carefully two or three times. Then stand up and speak upon it, as best you may, trying to give as accurately as possible the anecdote and the quotation. Strive to originate something on the theme. Say something. Say as much as you can the first time.

After a little while try the same again.

You will not be very proficient at first, but do not be discouraged. Give it a fair trial.

I am convinced that there is no better and no simpler way for the beginner than the suggestion of this first Method: viz., that of practice of the Outlines here proposed; though, of course, one may make his own Outlines out of the "Material for Use" in Section IV, if he prefers to be entirely original. It is the Method only for which I speak.

A wide variety of Outlines are suggested in the following pages to suit different tastes and occasions, some one of which ought to appeal, especially to the students of this book.

Also, while practicing the Outlines, one is acquiring a wealth of valuable quotations and anecdotes which will prove a good stock in trade on many occasions.

To assist those who might desire it, a suggested Unified Outline appears in some of the speeches. There will be those who will, no doubt, prefer to do this unifying work independent of suggestion. To do it one's self will be good practice in making outlines for speeches.

It should be mentioned that few of the Anecdotes and Quotations used in these Outlines are duplicated in "Material for Use" Section IV.

Home Training—Method One

Practice Outline (1):—Method One

(Unified Outline, for Home practice only.)

Subject: CHARACTER

I. Material selected from "Material for Use," Section IV.

Introduction

There is no higher praise that can be given to a good man than to say that you know where to find him.—*Arthur T. Hadley.*

Suggestion for Theme

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—*Henry Van Dyke.*

Conclusion

Rubinstein, when in this country, was taken to church by his host. The following Sunday he was asked if he would go again. He replied: "Yes, but take me to another preacher. I want a man who will lead me out to attempt the impossible."

II. Unifying the Material by making an Outline.

A. Introduction.

i. Use the quotation and refer to its Author.

ii. Say that every fine man is known by his characteristics.

B. Theme: Character.

Refer to Dr. Van Dyke, and use the points of his poem as your outline.

i. Clear thinking.

ii. Sincere love.

iii. Honest motives.

iv. Trust in God.

C. Conclusion.

i. Strong character is not impossible to all.

ii. The need that we attempt it.

iii. Use the anecdote about Rubinstein.

III. The Speech.

A. You are to imagine, this time, that you have a group of young people

before you, and that you are going to say something worth while to them.

B. Continue to use this Outline until you have made ten speeches upon it, each time enlarging the "Suggestion for Theme."

Practice Outline (2):—Method One

(Unified Outline, for Home practice only.)

Subject: COURAGE

I. Material selected from "Material for Use," Section IV.

INTRODUCTION

"I met Thomas A. Edison at the Carlton in London," said a New Yorker on the Cunard pier. "Edison astonished me with his account of working twenty hours a day for weeks on end!

"After lunch hour one day Edison and I walked up the Haymarket. Edison, as usual, talked about hard work. I said thoughtfully:

"'I suppose success always means hard work, doesn't it?'

"'Yes,' said Edison, 'it does.'

"He nodded towards a poor old sandwich man—a poor, thin, bent old fellow of seventy or so, staggering

along in the gutter under three heavy and enormous sandwich-boards—and he added:

"'But failure means harder.'"

Suggestion for Theme

It Takes Courage

To speak the truth when, by a little prevarication, you can get some great advantage.

To live according to your convictions.

To be what you are, and not pretend to be what you are not.

To live honestly within your means, and not dishonestly upon the means of others.

When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquest.

To refuse to knuckle and bend the knee to the wealthy even though poor.

To refuse to make a living in a questionable vocation.

To refuse to do a thing which you think is wrong, because it is customary and done in trade.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To stand firmly erect while others are bowing and fawning for praise and power.

To remain in honest poverty while others grow rich by questionable methods.

To say "No" squarely when those around you say "Yes."

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

Not to bend the knee to popular prejudice.—*Success Magazine.*

Conclusion

When Kipling was a boy he went on a voyage on a sailing vessel with his father. The father was suddenly awakened one day by a sailor, who said to him in great alarm, "Your son has climbed out on the yardarm, and is hanging on by his hands. If he should let go, he would be drowned." The elder Kipling knew what kind of a boy Rudyard was, and said, quietly, "But he won't let go." And the father turned over and went to sleep again.—*Selected.*

II. Unifying the Material by making an Outline.

A. Introduction.

i. Refer to Thomas A. Edison, and use the anecdote.

ii. State that it takes courage to do anything worth while.

B. Theme: Courage.

i. It takes courage to

1. Live according to your convictions.

2. State some live questions which require courage today.

II. The need of courageous men in our community.

III. State that men of position have keen regard for those young people who have the courage of their convictions.

C. Conclusion.

I. State the value of sticking to your task.

II. Give the anecdote concerning Kipling.

III. The Speech.

A. You should be able to find a Theme easily with all the suggestions given under this heading provided you do not like the one chosen. Choose one, carefully, and stick to it, exemplifying the theme somewhat by your attitude toward this Outline.

B. Bring before you in imagination, the pupils of a Grade in High School, and

endeavor to instill courage and determination in them.

C. Continue to use this Outline until you have made five speeches upon it, enlarging on your Theme each time.

Practice Outline (3):—Method One

(Unified Outline, for Home practice only.)

Subject: AMERICA IN THE RIGHT

I. Material selected from the "Material for Use," Section IV.

INTRODUCTION

The Litany of the "Poilu."

The French soldiers are said to find both amusement and consolation in the following set of aphorisms:

Of two things one is certain: Either you're mobilized or you're not mobilized.

If you're not mobilized there is no need to worry; if you are mobilized, of two things one is certain: Either you're behind the lines or you're on the front.

If you're behind the lines there is no need to worry; if you're on the front, of two things one is certain: Either you're resting in a safe place or you're exposed to danger.

If you're resting in a safe place there is no need to worry; if you're exposed to danger, of two things one is certain: Either you're wounded or you're not wounded.

If you're not wounded there is no need to worry; if you are wounded, of two things one is certain: Either you're wounded seriously or you're wounded slightly.

If you're wounded slightly there is no need to worry; if you're wounded seriously, of two things one is certain Either you recover or you die.

If you recover there is no need to worry; if you die you can't worry.—*The Christian Work.*

Suggestion for Theme

In these days, when men are saying, not infrequently, "My country, right or wrong!" it is well to recall the way in which Carl Schurz completed and interpreted the phrase: "My country, right or wrong; when right, to keep her right; when wrong, to put her right."

Conclusion

I have sworn eternal hostility to every form of tyranny over the mind of man.—*Thomas Jefferson.*

II. Unifying the Material by making an Outline.

A. Introduction.

i. Try and repeat the "Litany of the Poilu" exactly.

ii. This illustration has been used to show how to get the attention quickly.

B. Theme: America in the right.
   i. America is right on slavery.
   ii. America is right on prohibition.
   iii. Use Carl Schurz's statement.

C. Conclusion.
   i. That which destroys the life of an American citizen needlessly is wrong.
   ii. An American is out against the tyranny of all wrong.
   iii. In conclusion quote Jefferson.

III. The Speech.

A. Imagine yourself before a Patriotic Order.

B. Heed the references under this heading in other Outlines.

Practice Outline (4):—Method One

(Unified Outline, for Home practice only.)

Subject: IMPORTANT QUESTIONS

I. Material selected from "Material for Use," Section IV.

INTRODUCTION

A new minister in a Georgia church was delivering his first sermon. The janitor was a critical listener

from a back corner of the church. The minister's sermon was eloquent, and his prayers seemed to cover the whole category of human wants.

After the services one of the deacons asked the old janitor what he thought of the new minister. "Don't you think he offers up a good prayer, Joe?"

"Ah mos' suhtainly does, boss. Why, dat man axed de good Lord fo' things dat de odder preacher didn't even know He had!"—*Everybody's.*

Suggestion for Theme

President Butler of Columbia University offers a set of questions which the student may propose to himself and which he should be able to answer. He says: "Ask yourselves, am I gaining in correctness and precision in the use of the mother tongue? Am I gaining in those refined and gentle manners which are the expression of fixed habits of thought and conduct? Am I gaining in the power and habit of reflection? Am I gaining in sound standards of feeling and appreciation? Am I gaining in the power of growth? Am I gaining in the power to do merely efficiently?"

Conclusion

For I am never easy now when I am *handling* a thought till I have bounded it north, and bounded it south, and bounded it east, and bounded it west.

—*Lincoln.*

II. Unifying the Material by making an Outline.

A. Introduction.

1. Begin with the anecdote and give it exactly as written.

II. Connect it with the theme by saying that we need to ask ourselves some questions.

B. Theme: Asking ourselves questions.

I. Speak of Nicholas Murray Butler and his questions.

II. Ask the question, "Am I gaining in correctness and precision in the use of the mother tongue?"

III. State something about the value of good English in order to make yourself clear to others when your speak.

C. Conclusion.

III. Refer to Abraham Lincoln's way of dealing with thoughts, using his exact words.

III. The Speech.

A. Note the points found in the preceding Outlines under this heading.

B. This time have before you, in imagination, a class in the Grammar School.

Practice Outlines Unified

Practice Outline (5):—Method One

(Unified Outline, for Home Practice only.)

Subject: WORTHWHILE MANHOOD

I. Material selected from "Material for Use," Section IV.

Introduction

"Dupont," said Admiral Farragut to his officer who failed in an important enterprise, "do you know why you did not get into Charleston harbor with your ironclads?" "It was because the channel was so crooked," replied the officer. "No, Dupont, it was not that," said Farragut. "Well, the rebel fire was perfectly horrible." "Yes, but it wasn't that." "What was it then?" "*It was because you didn't believe you could go in.*"

Suggestion for Theme

First, fit yourself for the work God has for you to do in this world, and lose no time about it. Second, have all the fun that is coming to you. Third, go ahead, do something, and be willing to take responsibility. Fourth, learn by your mistakes.—*Roosevelt.*

Conclusion

During a terrible battle in the Rebellion, a colonel rode up to Gen. Phil Kearney, who was seated on horseback in the thick smoke and bullets, and said, "Where shall I lead my regiment, sir?" "Go in anywhere in-

stantly," replied the general, "there's splendid fighting all along the line." The colonel went in, and before nightfall the battle was won.

II. Unifying the Material by making an Outline.

A. Introduction.

i. State that faith in each other is necessary in all of life's relationships.

ii. Tell the anecdote about Admiral Farragut.

B. Theme: Worthwhile Manhood.

i. Refer to Theodore Roosevelt, and use the following points:

1. Fit yourself quickly for your work—waste no time.
2. Have fun.
3. Do something.
4. Learn by your mistakes.

C. Conclusion.

i. Show that there is something for each one now to do, and at home.

ii. Use anecdote about Gen. Phil Kearney for your final word.

III. The Speech.

A. Stand up and speak extemporaneously as soon as you have read this Outline carefully two or three times.

B. In imagination, bring before you a company of citizens whom you desire to impress with the need of going forward in some good movement.

C. Put your best effort upon the Theme. Originate something to say.

D. Learn your anecdotes accurately.

E. If you are not satisfied with your effort try it again. And again.

Practice Outline (6):—Method One

(Unified Outline, for Home practice only.)

Subject: STEWARDSHIP

I. Material selected from "Material for Use," Section IV.

INTRODUCTION

Johnny's mother gave him two five-cent pieces, one for candy, the other for the Sunday-school collection and as he was walking along with his sister, tossing

the coins in the air, suddenly one fell and disappeared through a cellar grating.

"Sis!" he shouted, "Oh, there goes the Lord's nickel!"

Suggestion for Theme

Everything which one possesses is either a bestowment, having its source outside the recipient, or it is an achievement through the use of forces or material which the user did not originate. However large the personal investment, nothing which any one has is his own independent creation. Whatever his possessions or accumulations, no man has originated a new force, or created a new element.—*John F. Goucher.*

Conclusion

One more revival, only one more is needed, the revival of Christian Stewardship, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day.—*Horace Bushnell.*

II. Unifying the Material by making an Outline.

A. Introduction.

i. Begin with the anecdote.

ii. Connect with the theme by reference to the extreme interest which people take in money.

B. Theme: Stewardship.

i. All that we possess has been given to us.

II. Or, it has been acquired by forces or material which we did not originate.

III. Therefore we hold all things as stewards.

C. Conclusion.

1. Use the exact words of Horace Bushnell for a conclusion.

III. The Speech.

A. Note the items in the other Outlines under this heading.

B. Imagine yourself this time as standing before a Convention of religious people.

Practice Outline (7):—Method One

(Unified Outline, for Home practice only.)

Subject: FRIENDSHIP

I. Material selected from "Material for Use," Section IV.

INTRODUCTION

In the ancient town of Heart's Goodwill
There's a flower-bordered street,
Where the sun shines and the song-birds trill,
And the best folks daily meet.—*John Nobbs.*

Suggestion for Theme

London Tidbits offered a prize for the best definition of "a friend." The following won first place:

"The first person who comes in when the whole world goes out."

Some of the other definitions are as follows:

"One who considers my needs before my deservings."

"One who smiles on our fortunes, frowns on our faults, sympathizes with our sorrows, weeps at our bereavements, and is a safe fortress at all times of trouble."

"One truer to me than I am to myself."

"One who guards another's interest as his own and neither flatters nor deceives."

"One who to himself is true and therefore must be so to you."

Conclusion

Sam Walter Foss relates, as follows, how he came to write the poem *The House by the Side of the Road.* "I was tramping in New England one hot and weary day. Had sent my valise ahead twenty-five miles and had walked twenty-four of them. I was tired out and longed for a man with a wagon to come along and take me up. I sat down under a tree. Pretty soon I noticed a sign in the tree: '*There is a spring of good water inside the fence. Drink if you are thirsty.*' I went in and drank, and then I saw another sign on a bench: '*Sit down and rest if you are tired.*' While I was resting there I saw another sign on a basket of apples: '*If you like apples help yourself.*' After a little I looked around and saw an old man, and asked him what those signs meant. 'Well,' he said, 'we had the water going to waste and

we thought that it would be a good thing if we could get some thirsty travelers to drink a little of it. Then this is a pleasant spot to rest in, and mother reminded me of this old bench that was doing nobody any good in our attic. So I brought it down here. We have more apples than we can eat at this time of the year, and we thought that it would be a satisfaction to us if they could be used somehow. So we put up the signs, and they seem to be doing some little good.' I thanked the old man and pursued my journey, refreshed in body and in mind, for I had learned a great lesson and gained an inspiration. There was no weariness in that last mile, and when it was finished I sat down and wrote those lines, 'Let me live in a house by the side of the road And be a friend to man.'"

II. Unifying the Material by making an Outline.

A. Introduction.

I. Use the verse to begin.

II. State the value of having friends and the pleasure of meeting them daily.

B. Theme: Friendship.

I. Give the first prize definition accurately.

II. Tell something of the need of men who are said to be "down and out."

1. Are they "out"?

2. The value of being a friend to such an one.

III. What is the real spirit of a friend?

C. Conclusion.

I. Tell the story of Sam Walter Foss in your own words.

II. See verses of "The House by the Side of the Road" in Section IV, Poetry.

III. The Speech.

A. In imagination bring before you a Club that you are to impress with the thought of the immense value of true friendship.

B. Read the other items in Outline (5) under "The Speech."

Practice Outline (8):—Method One

(Outline to be unified.)

Imagine yourself before a Grammar School.

Subject: COURTESY

INTRODUCTION

Life is not so short but that there is always time enough for courtesy.—*Emerson.*

Practice Outlines to Be Unified

Suggestion for Theme

"I am just finding out the big reason for the success of certain business men," remarked a "cub" reporter of Los Angeles. "In one word it is courtesy. As a rule the big man that I go to for information is the very soul of kindness. Sometimes I have asked very simple questions of clerks and office boys and have been insulted for my pains, but I have seldom been rebuffed by a clerk's employer, even when I have asked apparently embarrassing questions.

"I do not think this is because clerks and office boys are at heart any worse than their employers, but it is probably because the latter, having had more experience, have learned that it is good business, as well as a source of great satisfaction, to be polite."

The "cub" is right. Moreover, courtesy in the office boy is a mighty good start toward the position occupied by his boss.—Los Angeles *Times*.

Conclusion

"It is so rare an occurrence to meet a young Chesterfield," says a New Yorker, "that I wish to go on record as having encountered in the person of the ten-year-old son of a friend of mine the most striking example one could imagine.

"As I was taking my leave from the household this lad, who was playing in the hall with his sisters, rose politely and opened the door for me.

"'I am very much pleased with this attention,' said I. 'I hope I have given you no trouble.'

"The lad smiled. 'I am only sorry,' rejoined he, 'that I am not letting you in.'"—*Selected*.

NOTE.—For practice in making outlines fuse the above Introduction, Theme, and Conclusion into a unity.

Do the same with the next eight outlines.

Practice Outline (9):—Method One

(Outline to be unified.)

Imagine to yourself a Women's Club before whom you are to speak.

Subject: THE WAY TO ATTAIN HAPPINESS

INTRODUCTION

Breathlessly the spiritualistically inclined lady bent over the ouija spelling out the communications from her departed spouse.

"John, are you happy there?" she asked.

"Yes, d-e-a-r."

"Are you happier than you were on the earth."

"Yes, d-e-a-r."

"Ah," she breathed. "Heaven must be a wonderful place."

"I g-u-e-s-s s-o, b-u-t- I-m n-o-t- t-h-e-r-e y-e-t."

—*The American Legion Weekly.*

SUGGESTION FOR THEME

No man ever learns to forget himself by a conscious act of forgetting. He does it by doing things for other

people, which absorb his thoughts until they become fixed, as by instinct, on something outside of himself.
—*Arthur T. Hadley.*

Conclusion

If you make children happy now, you will make them happy twenty years hence by the memory of it.
—*Kate Douglas Wiggin.*

Practice Outline (10):—Method One

(Outline to be unified.)

Imagine yourself speaking to a Mother's Meeting.

Subject: CHILD TRAINING

Introduction

Xavier, the great missionary, overcome with his labor, lay down one day in his tent to sleep. "Do not call me," he said, "unless a little child passes by." The opportunity to speak to a little child was not to be lightly disregarded.

Suggestion for Theme

The best piece of advice ever given to a young man, bearing on the question of amusements, was written by Susannah Wesley for the benefit and guidance of her son, John Wesley—it answers in a nutshell the oft-repeated question: "Is it wrong?" These are her words:

"Whatever weakens your reason, whatever impairs your tenderness of conscience, whatever obscures your sense of God, whatever increases the strength and authority of your body over your mind—that thing to you is wrong, however innocent it may be in itself."

Conclusion

She sat me back in her lap.

"Look in your mother's eyes, lad," she said, "and say after me this: My mother—"

"My mother," I repeated very soberly.

"Looked upon my heart—"

"Looked upon my heart," said I.

"And found it brave—"

"An' found it brave."

"And sweet—"

"An' sweet."

"Willing for the day's work—"

"Willing for the day's work."

"And harboring no shameful hope—"

"An' harboring no shameful hope."

Again and again she had me say it, until I knew it every word by heart.

"Ah," said she at last, "but you'll forget."

"No, no!" I cried; "I'll not forget. 'My mother looked upon my heart,'" I rattled, "'an' found it brave an' sweet, willing for the day's work an' harboring no shameful hope.' I've not forgot! I've not forgot."

"He'll forget," she whispered, but not to me, "like all children."

But I have never forgotten that, when I was a child, my mother looked upon my heart and found it brave and sweet, willing for the day's work and harboring no shameful hope.—*From "Dr. Luke," Norman Duncan.*

Practice Outlines to Be Unified

Practice Outline (11):—Method One

(Outline to be unified)

Imagine yourself speaking to a Patriotic Organization.

Subject: DEMOCRACY REQUIRES PATIENCE

Introduction

Speaking the truth may be a very good thing, or it may be a very bad thing. Its merit depends on the spirit which prompts it, or which is shown in its utterance. Speaking the truth in love is always well; but speaking the truth in unkindness, or with a purpose of giving pain, or even in thoughtlessness when it may do harm to others, is never well. The question which we should ponder before we speak is, "Why should I say this?" "Because it is true" is not a sufficient answer to this question. Unless we can honestly say, "Because love prompts the utterance," or "Because I think God would have me say this as a means of good," we had better keep silence. It is many a time mean and cruel to speak the truth unnecessarily.—*Sunday School Times.*

Suggestion for Theme

Democracy is that order in the state which permits each individual to put forth his utmost effort.—*Pasteur.*

There is no grievance that is a fit object of redress by mob Law.—*Lincoln.*

Conclusion

I have made people happy and alleviated the distress of many a poor soul whom I never expect to see. Speed, die when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower, when I thought a flower would grow.
—*Lincoln.*

Practice Outline (12):—Method One

(Outline to be unified.)

Imagine yourself before a group of Teachers.

Subject: THE POWER OF EDUCATION

Introduction

When I began teaching in a first grade at Foster school I made up my mind that teaching should be a personal matter carried out in an impersonal manner. I convinced myself that a child could never insult a teacher, because the more unruly and unreasonable he was, the more he needed help, and I have always made that my rule. I am going to use it in the same way with the teachers.—*Ella Flagg Young.*

Suggestion for Theme

Touching the moral and social development of humanity, a single sentence will perhaps state the fact as clearly as an elaborate paragraph. The possibilities of evil are not less than they ever were, but the possibilities of good are vastly greater. The native qualities of the human heart have not changed in the slightest

degree since prehistoric times, and there is no iniquity which men have wrought so horrible that it could not be duplicated in the twentieth century. But society has made remarkable advances in moral tone. Every form of cruelty and injustice is today under the reprobation of public sentiment. Great crimes, which would have been condoned a few hundred years ago, as being incident to conditions which were inevitable, are now unsparingly denounced.

—*The New York Christian Advocate.*

Conclusion

Education is needed to make a man a good citizen and a good Christian—probably more needed to-day than ever before. It is our problem—at once a political and a religious problem—to see what are the essentials of education necessary for this purpose, and to set ourselves to the work of mastering them.

—*Arthur T. Hadley.*

Practice Outline (13):—Method One

(Outline to be unified.)

Imagine yourself before a Social Organization.

Subject: KEEP YOUNG

Introduction

A Scotsman dying in an American hospital expressed a strong wish to hear the bagpipes once again before he passed away. Far and near they sought for a piper, and having found one at last they made him perform daily on the grass outside the patient's room. To the

astonishment of everybody, the patient recovered. The only drawback was that the other patients all died.
—*Dr. Stalker.*

Suggestion for Theme

To keep young, every day read a poem, hear a choice piece of music, view a fine painting, and, if possible, do a good action. Man's highest merit always is, as much as possible, to rule external circumstances, and as little as possible to let himself be ruled by them.—*Goethe.*

Conclusion

There is a story of some American tourists who visited the home of Beethoven. One of them seated herself at the great composer's piano and played his *Moonlight Sonata.* When she had finished she turned to the stern-faced old guard and said, "I suppose a great many musicians visit this place every year?" "Yes," said he, "a great many. Paderewski was here last year." "And did he play on Beethoven's piano?" "No," was the significant reply, "he said he wasn't worthy."

Practice Outline (14a):—Method One

(Outline to be unified.)

Imagine yourself before a Children's Organization.

Subject: HONESTY

Introduction

"General Grant was," says General Horace Porter in *McClure's Magazine,* "without exception the most

absolutely truthful man I ever encountered in public life. He was not only truthful himself, but he had a horror of untruth in others." An anecdote illustrates this trait:

One day while sitting in his bedroom in the White House, where he had retired to write a message to Congress, a card was brought in by a servant.

An officer on duty at the time, seeing that the President did not want to be disturbed, remarked to the servant, "Say the President is not in."

General Grant overheard the remark, turned around suddenly in his chair, and cried out to the servant:

"Tell him no such thing! I don't lie myself, and don't want anyone to lie for me!"

Suggestion for Theme

Stand with anybody that stands right. Stand with him while he is right and part with him when he goes wrong.—*Lincoln.*

Conclusion

Labor to keep alive in your heart that little spark of celestial fire called conscience.—*Washington.*

Practice Outline (14b):—Method One

(Outline to be unified.)

Imagine yourself before a Children's Organization.

Subject: TREES

Introduction

I never walk under great trees but large and melodious thoughts descend upon me.—*Walt Whitman.*

Home Training—Method One

Suggestion for Theme

Famous Trees

The charter oak is in Hartford, Conn., and concealed the charter of the colony for several years from 1687.

Washington took command of the army under an elm tree in Cambridge.

The treaty elm, under which William Penn signed the famous treaty with the Indians in 1682, was upon the banks of the Delaware. It died in 1829.

The great linden in Wurtemburg was 800 years old. The city of Neustadt was for many years known as the city near the linden. In 1408 a poem was written about it. It was propped by 67 stone pillars; in 1664 these were increased to 82; in 1832 to 106. Its trunk then measured 37 feet. It was wrecked in a gale that year.

There is a walnut tree 1,200 years old in the Baider Valley, near Balaklava. It belongs to five Tartar families. It yields nearly 100,000 nuts, which are divided between the owners.

The famous banyan tree is in Ceylon on Mount Lavinia, seven miles from Colombo. There are two roads through the stems. Its shadow at noon covers four acres.

The most famous cedars are on Mount Lebanon. There are sixteen that in 1696 measured more than thirty feet in circumference.

The walnut was originally called the gaulinut in England because it came from France (Gaul). Walnuts played an important part at the siege of Amiens, near the end of the sixteenth century, when a party of Spanish soldiers, dressed as French peasants, brought a carload of nuts to sell and, as the gate opened for them to enter, the nuts were spilled upon the ground

and sentinels stooped to pick them up, when the Spanish soldiers pounced upon them, killed them, and guarded the gates while the Spanish army entered.

The fig tree leaves were dedicated as a crown for Solomon.

The black mulberry was dedicated to Minerva because of its slow growth.—*School Record.*

Conclusion

A Scotch writer gave to Hamilton W. Mabie this illustration of the source of a Scotchman's inspiration:

One day in the early spring he was walking along the side of a mountain in Skye, when he came to a hut in which lived an old man he had known a great many years. He saw the old man with his head bowed, and his bonnet in his hand. My friend came up and said to him, after a bit: "I did not speak to you, Sandy, because I thought you might be at your prayers."

"Well, not exactly that," said the old man, "but I will tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world."

Practice Outline (14c):—Method One

(Outline to be unified.)

Imagine yourself before a Children's Organization.

Subject: DOING GOOD

Introduction

"Biddy," says Pat, timidly, "did ye iver think o' marryin'?"

"Shure, now," says Biddy, looking demurely at her shoe, "shure, now, the subject has niver entered me mind at all, at all."

"It's sorry Oi am," says Pat, and he turned away.

"Wan minute, Pat," said Biddy, softly. "Ye've set me thinkin'."—*Exchange.*

Suggestion for Theme

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
To all the people you can,
As long as ever you can.—*John Wesley.*

Conclusion

"Doctor, I should like to join your church. I enjoy the singing and the preaching immensely." "That is very kind of you to say," was the reply, "but what part of church work would you like?" "No—no—no; that is not my thought, but just to attend church and enjoy it." "If that is so," replied the preacher, "I would suggest your joining the Church of the Heavenly Rest."

Training One's Self for Public Speaking by Practicing in One's Own Home—Method Two

The Method Explained

Let us now consider Method Two. This method is like Method One in that it is also to be practiced

in one's own room. We are not ready yet for Public Speaking.

In the preparation of either a short or of a long speech, of either an extemporaneous or a prepared written speech, one must have the help of the thoughts of others, as in Material for Use, Section IV, and, also, a definite program of procedure; such as,

(a) The selection of a subject from Section IV of this book.

(b) The itemizing of one's immediate thoughts upon the subject chosen.

(c) The reading of material for suggestion in Section IV under a heading kindred to the subject.

(d) The climactic arrangement of the Outline, and

(e) The selection of fitting anecdotes.

The Method Illustrated

For illustration I will outline a speech according to this Second Method; viz., that of making the Outline by the aid of Section IV. "Material for Use," and following the plan suggested in the paragraph above.

First, I must have a subject, or theme.

I search in the Quotation Section under the heading "Economics," which is a general topic that suits me, and I find immediately a quotation of interest.

> Profits are just as truly earnings, as any of the fruits of hand labor.—*Bushnell.*

Here, then, is my theme: A merchant and those assisting him, add to the comforts of life and earn their living just as truly as those who are engaged in manual labor.

Second, the itemizing of my immediate thoughts.

Now that I have my subject I must make a list of all the things which I can think of immediately upon this subject. I take a clean sheet of paper and begin.

1. Where did the things which we had for dinner come from?
2. Take, for example, the salt.
   (a) The salt wells at Syracuse, N. Y.
   (b) Men engaged in pumping it from the earth, and preparing it for the market.

(c) The railroads needed for its distribution. Men engaged in all departments, and their interdependence.

(d) The merchant in our town that sells it. The clerks in his employ.

3. These facts are true of any article upon the dinner table.

4. I now begin to see how closely we are all interrelated, one with another, through merchandise; and the need that each do his part.

5. The vital need of a coöperating world.

Third, the reading of material for suggestion.

In order to enlarge my thoughts upon the subject, I look into Section IV, Quotations, and under the heading "Economics." Here I find an article beginning, "Put one hundred men on an island." This is pertinent to my subject, and I decide to make use of it. When I speak I will either read this article or I will tell it in my own words. I also will make mention of the name of the newspaper which printed it.

(See this article in Section IV.)

Fourth, the climactic arrangement of the Outline.

In looking over the items which I have put down, I notice that the arrangement of them is satisfactory. It has just happened so for me in this case. If it had not been satisfactory, I would have rearranged the items of my outline; placing what I considered the best argument or thought at the last and the next best argument first.

All that I really need to do now is to have a suitable Introduction and Conclusion and my Outline for a speech on this subject is ready.

Fifth, the selection of Anecdotes and Quotations.

I now turn to Section IV, in this book, to Anecdotes—Humor, and in my search I find one about Tommy and the tough meat.

> Tommy had been invited to dinner at the house of some particular people, and his mother, who was not to accompany him, was anxious about his table behavior. She gave him elaborate instructions before leaving home, and on his return made special inquiries.
>
> "Oh, I got on all right," Tommy assured her, "at least I—I only did one thing wrong, and I couldn't help it, and I got out of that fine."

"What did you do, Tommy?"

"Oh, I was cutting my meat and it slipped off the plate on to the floor."

"Oh, my dear boy!" cried his mother in distress. "What on earth did you do then?"

"Oh, I just said, sort o' careless, 'That's always the way with tought meat,' and went on with my dinner."

This will afford me an Introduction in keeping with the Theme, and will secure the immediate attention of the audience.

I turn again to the same Section IV to see if there is anything there that will help me in making my conclusion, and I find an apt quotation, "For none of us liveth to himself," which epitomizes the theme.

While I am in my room and alone I now assume, in imagination, that I am addressing a group of persons upon the Labor Question.

I stand up, and compel myself to be at attention. I do not begin hastily. I now slowly proceed to speak extemporaneously as best I am able using the outline which I have prepared. I have it lying near at hand, so that I may glance at it if necessity requires me to do so.

I make the best possible speech, though no doubt broken and faltering.

The point is that it is *my* speech. It has the stamp of my individuality.

Another important thing is, I have made a beginning.

Thus I must train myself over and over again to choose subjects, to itemize my own immediate thoughts upon the subject, to read related material, to arrange my outline climactically, to search for fitting anecdotes; and also, to express my thoughts on my feet, before an imaginary audience.

(In order to improve one's style, it is a fine practice to write out an extemporaneous speech. It will eliminate repetitions of thoughts and language, and help one to improve both precision of style and vocabulary.)

III

THE SPEAKER AT HIS TASK

Method Two is now to be enlarged into the third Section of this book under the topic, "The Speaker At His Task."

Assuming that one has had sufficient practice at home, according to the Methods outlined previously, he is now ready to accept or seek opportunities to speak in public.

Under this new Section let us consider: The Audience, The Subjects, The Materials, The Construction of Outline, The Illustrations, and The Aim in Speaking.

THE AUDIENCE

The Speaker has been thinking mostly, up to this time, upon what he is to speak about, and how he is to speak it.

He is now to consider more particularly his audience.

He must get his ideas over to the last man, to

the last woman, to the last child. How is this to be accomplished?

He must keep clearly in mind by imagination, while he is preparing his speech, the character of his audience, whether he is to talk to a group of Business Men or for a Patriotic occasion where everybody is expected.

In form and expression his speech must be suited to his audience.

It is also necessary to know certain devices by which the attention of the audience can be quickened and sustained.

The average audience is not capable of attention without help from the speaker, especially if the subject is expository or demands close attention. Also one never knows when some untoward circumstance may steal it entirely away from him.

The following suggestions will help in arresting and keeping the attention of the audience:

Asking the audience a question will often stimulate the interest. After asking it, make them curious to know how you are going to answer it.

To begin with an anecdote or an appropriate quotation will often get the attention from the start.

When you are to take up a new and distinct point change your position on the platform. Your movement will attract attention.

Pause longer than usual, and some who are beginning to lessen attention will arouse themselves thinking you have forgotten your speech.

Begin a new point on a lower tone. The change in the tone of your voice will have much to do to keep attention.

In case anything untoward happens to distract, suddenly, the attention of your audience, do not permit yourself to be fussed. If you remain cool and quick-witted the occasion will often suggest a word which will gather the attention of your hearers quickly again. An appropriate story will often serve.

Much depends upon a good beginning and a strong ending. These have a large part in the impression which your speech will make.

There is no place where the pause can be used more effectively than just before the concluding words.

SUBJECTS

There are three conditions under which one may be called upon to speak; for example,

Subjects

1. When the Subject is assigned.
2. When the choice of Subject is in part free.
3. When the choice is left entirely free.

The whole field is yours when you are assigned a subject and are the only speaker. You need only follow the directions of building your speech which are given here, and in Method Two, Section II.

If the topic of the Speech assigned to you is part of a program you should keep to the subject. Do not infringe upon the topic assigned to others. You must fit into the program. You must play your part so that the entire program may be carried on as designed by the Committee, or Toastmaster. If you fail to do this it will be a grievous error.

When the choice of Subject is in part free for instance, when you are to speak at a Lincoln's Day Dinner, and the Subject has been left for you to select, you should choose one in keeping with Lincoln's views and life.

Endeavor to present some new aspect of the relation of your subject to the present day. Avoid the old things which you have always heard. Recast them in a fresh mold, that of your own thinking. You can always speak your own thoughts in better fashion than you can the thoughts of others.

When Choice is Entirely Free

When you are entirely free to choose your subject, you must remember that you are still quite limited in your freedom. For you must choose your subject according to the purpose of the meeting which is to be assembled.

Again, always seek to be pertinent, try to produce broadening ideas, aim to leave your audience on a higher plane of thinking than when you began.

Awaken them to new paths which will lead to splendid realities. Choose a large theme, a theme of commanding interest, one which relates to the present, and about which men are thinking.

The speaker who choses a subject that is unfamiliar has a bad half-hour, unless he puts it so clearly and illustrates it so aptly that the audience cannot but give heed.

If one lacks subjects upon which to speak, a splendid place to find them is to search any page of Emerson's Essays, or of other authors who are suggestive.

I will choose a page from Emerson, at random, and will italicize the words which suggest topics to me.

> ing institutions. They are not the best; they are not just; and in respect to you, personally, O brave young man! they cannot be justified. They have, it is most

true, left you no acre for your own, and no law but our law, to the ordaining of which you were no party. But they do answer the end, they are really friendly to the good; unfriendly to the bad; they second the industrious, and the kind; they foster genius. They really have so much flexibility as to afford your talent and character on the whole, the same chance of demonstration and success which they might have, if there was no law and no property.

It is trivial and merely superstitious to say that nothing is given you, no outfit, no exhibition; for in this institution of *credit,* which is as universal as honesty and promise in the human countenance, *always some neighbor stands ready to be bread and land and tools and stock to the young adventurer.* And if in any one respect they have come short, see what ample retribution of good they have made. They have lost no time and spared no expense to collect *libraries, museums, galleries, colleges, palaces, hospitals, observatories, cities.* The ages have not been idle, nor kings slack, nor the rich niggardly. Have we not atoned for this small offense (which we could not help) of leaving you no right in the soil, *by this splendid indemnity of ancestral and national wealth?* Would you have been born like a gypsy in a hedge, and preferred your freedom on a heath, and the range of a planet which had no shed or boscage to cover you from sun and wind,—to this

Emerson is evidently speaking to a young American. The first four lines italicized suggest to me the theme, "America and Young Men." The last four lines italicized suggest the theme, "What the America of Other Days has Bequeathed to the America of Today."

MATERIALS

In general the sources of material are three; your own thinking, conversation, and reading.

Your own ideas will be warmer and more vital to you than anything you can glean elsewhere. I should advise that you gather all your own thoughts first. Begin on a blank sheet of paper.

A good supplementary source of material is conversation. Draw others to talk with you on any phase of a subject on which you are seeking light. Often by listening to others' conversations one gathers valuable suggestions. If the subject is of present day interest, the Day Coach often gives one the public pulse by overhearing the conversations of men.

Material is also gathered from reading. Here you have access to the thoughts of many minds, and the variety of material for speeches which has been compiled in Section IV of this book furnishes much that is thought provoking.

Keep a note-book handy. Many splendid thoughts will flash through your mind. Remember that thoughts are like birds of passage; they tarry

but for a moment and are gone, unless we cage them at once.

When arranging your material it is well to follow the plan of Emerson—write your thoughts immediately as they come to you, and then rearrange them under suitable headings.

In preparing a speech it is well to write on cards the thoughts which you gather. For convenient handling these cards should be of the same size, then you can arrange and rearrange your material without difficulty.

SPECIAL COUNSEL

A man can speak tiresomely and continuously by using the last word of what he has just been saying as a hinge upon which to swing out into other sayings. This kind of speaking is deplorable. There must be climactic construction in a speech. Otherwise it has no backbone.

The length of a speech must be suited to the occasion. If one is not the chief speaker he should not try to make the chief speech in length. If one has been given a lesser part to play he should play it.

The fatal fault of lowering one's voice at the end of a sentence should be carefully avoided.

In all probability it will be more satisfactory to stick to the Outline which one has prepared, than to change the Subject of the speech because of misgivings.

If one must have notes hold them openly in the hand while speaking. This is preferable to laying them upon the table and frequently lowering the head to look at them.

It is not necessary to make a complete Outline to assist when speaking. Just the Headings and Catch Words to help you keep to the theme, and refresh the memory.

Too much time should not be consumed in getting to the subject. Too many anecdotes should not be told. One is sometimes sufficient, providing it is pertinent. In other words do not make your porch bigger than the house.

Always make a pleasant reference to the occasion.

Above all in speaking there must be the stamp of one's own originality. Of course one can rarely if ever say something that has never been said. It may be new to the speaker because he has never heard it. We can be original, at least, in the word-

ing of the idea, in the arrangement of the outline, and in the conclusions drawn therefrom.

We may deal with words and thoughts which others have discussed, otherwise the first user of facts would place an embargo on them. All science, history, and literature are open for meditation.

Remember that plagiarizing is not in the use of ideas, but appropriating the form in which they are expressed by another either in sentences, paragraphs, or outlines.

ILLUSTRATIONS

Anecdotes are windows which let light into the Topic upon which you are speaking. They are hooks upon which you can hang your thoughts.

Be on the alert to find them, for they will help you out of many tight places.

When you are alone practice telling an anecdote so that you will have it accurately.

The anecdote must have a purpose, the purpose to illuminate the truth that you are presenting, to assist you in getting a recognition of the truth.

Their Value

People want an idea presented in the concrete. It catches one's interest. It is more easily remembered. It drives home the truth with power.

An anecdote is like a shoe, it must fit; otherwise it pinches. It is poor taste to lug it in, as did the old man who had a very great desire to tell a favorite story about a deer. He would strike his cane sharply upon the floor and exclaim, "Mercy me! What noise was that? A gun? Speaking of guns reminds me—." And then he would proceed with his story about the deer.

If one has an exceptional story it is good practice to study under what circumstances it might be told most fittingly.

Keep it in reserve until the right time arrives. There will be a double pleasure in telling it then. That moment cannot be created; it must be seized.

AIM

The purpose of making a speech is to convey information to one's hearers on a definite subject and to secure action concerning it.

In order to accomplish this one must thoroughly believe in what he is saying; and in order to believe

in it thoroughly there must be an impelling purpose. It takes fire to start fire.

One must keep the aim in mind while he is preparing his speech and while he is speaking it.

The speaker has something definite to accomplish, and he should not be satisfied until it is done.

DEBATING

For the Presiding Officer

At the beginning of the debate the Presiding Officer announces the subject of the debate, and the names of the speakers on both sides of the question.

He also announces the Judges.

If any of the speakers, however, are strangers to the audience, and there is no printed program with their names, the Presiding Officer should again designate them by name at the time they arise to speak. For example "Mr.——of—— College will be the —— speaker on the ——." Leave out the "Mr." if it is a High School debate.

Questions for Debate

Use subjects worth while, subjects which will be of exceeding value to the debaters; such as, "Re-

solved, That Municipalities should Own their Public Utilities."

Subjects should be such that abundant material may be found in the Public or School Library.

A question must always be chosen which has two sides, and equalizes, as nearly as possible, the chances of the affirmative and the negative.

The question should always be stated affirmatively.

Material

Any Librarian will be pleased to be consulted for suggestions as to material.

Valuable points will be secured by questioning your friends about the subject.

For suggestions for handling the material see Section II—"Public Speaking Self-taught at Home, Method Two."

False Reasoning

In searching for the truth it is a fallacy to reason by the forms of logic from the general to the particular. For example,

Major Premise: All men are mortal.

Minor Premise: John is a man.

Conclusion: John is mortal.

If the Major Premise, "All men are mortal" is true, then the Conclusion is true.

But the Major Premise of almost every argument is a general statement which can be questioned.

Therefore deny the Major Premise of the opposition and likewise the conclusions drawn from it.

As Coleridge says, in his TABLE TALK, "Berkeley can only be confuted, or answered, by one sentence. So it is with Spinoza. His premise granted, the deduction is a chain of adamant."

While the forms of logic are correct yet the correct method of arriving at the truth is not by that form. The correct method of arriving at truth is by proceeding from the particular to the general. From facts to conclusion. We must begin with facts, as many as possible, and from them draw or deduce the conclusion. We must state the law or principle which arises out of the facts which we have presented. The fallacy of logic for arriving at the truth is that it proceeds from the general to the particular.

Every argument of Cause and Effect needs to be questioned. Since there are many causes which enter into the making of one effect, since there are many effects which result from one cause, we can-

not argue that because an effect is next to a cause that therefore it is the product of that one cause.

A speaker can illustrate a point by an analogy, but it is difficult to prove a point by analogy.

Prove that an action that is right at one time is not therefore right at all times.

Assume to accept a statement made by the opposition, and carry it to its logical conclusion (or until the audience sees the conclusion) and the absurdity of it will count for you.

Suggestions for the Debater

The debater should never refer to an opponent in debate by name. He should include all groups present in his word of address; e. g., when speaking to a High School say "Mr. President, Honorable Judges, and Fellow Students."

Never make apologies of any sort about not being prepared, the lack of time for preparation, and so on.

Remember that ridicule and sarcasm are not arguments, and that they will react against you in the estimation of the Judges. These weapons are for enemies; but your opponents in debate are not your enemies. Courtesy and fairness are prime requis-

ites. If your opponents have failed to make a good argument, it should be possible to show that fact by fair and courteous means. If they have made a good argument it cannot be waved aside by sarcasm and ridicule.

Remember that your opponents will probably be as well prepared on your side of the question as you; and that if you are not accurate in matters of detail they will trip you.

Be sure that your facts are related to the subject to be debated.

Quote eminent authorities whose names will carry weight, whose judgments will be respected.

Endeavor to get on the side of the question which expresses your convictions on the subject.

An argument may be clear to your own mind, but one of your tasks is to make it clear on its first presentation to other minds. It is a good thing to try out your arguments on others to find if they are clear, if they are apprehended at once, and need no explaining.

In preparing for your speech choose only the strongest arguments, and only as many as you can handle efficiently in the time allotted.

If you quote authorities quote fairly or don't

quote at all. Should your opponent know the quotation that you have mangled, he can put you in a bad light before the Judges.

Play the game in fairness and do not try to put through any trick "stunts." Do not attempt to make an opponent appear ridiculous, by displaying your knowledge of the subject against his lack of it; for he might see his opportunity and tell an appropriate anecdote, or make a quotation which will spoil all of your fine effort.

No matter how well prepared you may be, if you are physically tired, because of some extravagance the night before or on the day when the debate is to occur, your mind will not serve you as well as it might.

If you can drive home two or three arguments with tremendous force the influence upon the Judges and the audience cannot be undone by the opposition.

Preparing for the Regular Debate

Prepare for the regular debate by "Trial Debates."

If your High School is to debate another High School, you should prepare to win the debate as

you prepare to win in baseball, football, and basketball.

Have First and Second Debating Teams. Let them debate the question several times with each other before the regular debate.

Exchange briefs with your opponents, on the issues involved, so there will be no misunderstanding of the question to be debated.

A valuable booklet entitled, *Suggestions for the Debater*, prepared by Pi Kappa Delta, Ripon College, Ripon, Wisconsin, gives the following items on "Team Work" and "Statistics" which are used here with permission.

Team Work

If three men are to do effective speaking together, they must have done their thinking together. No plan of action can properly be carried out unless each team-member knows exactly the why and wherefore of every single argument.

The evidence secured by each man should be submitted to the whole team and thoroughly discussed before it is incorporated in the argument.

Nothing is so fatal to a team as to have one member say anything contradictory to the rest of the argument. *This shows lack of team-work!* Such inconsistency is impossible if every single argument has previously been discussed by the whole team.

Get your team together often to discuss material and exchange views. Your debate should be planned by the whole team, not by the coach or leader alone. What you want is not a one-man team, but a team that works as one man.

The man who tries to "hog the evidence" in order to "shine" on the night of the debate is more dangerous to his team than are the opponents.

It is always team-work that wins debates.

Statistics

Statistics, facts stated in figures, are much used and more abused in debate.

Before accepting them as sound apply the following tests:

1. Are the units which make up the total definite?
2. Are the figures taken from an abnormal period of time?
3. Is the period of time long enough to make the figures fair?
4. Has the unit of measurement changed in value? Obviously a dollar in 1913 is not the same as a dollar in 1920.

The Rebuttal

Remember that you cannot introduce new arguments in rebuttal, but that you can introduce new evidence against an old argument that you are trying to destroy; and that such procedure will be more important than the rehearsal of old material already used.

The rebuttal speakers should watch carefully both the Judges and the audience to note the impression which the opponents make. In rebuttal, attack and break down those arguments. Do not waste time on some small point made by the opposition and which is probably already forgotten.

The Judges

If you do not speak both distinctly and loudly enough for the Judges to hear and understand what you say, those who do so will have a great advantage over you.

Your general bearing and manner will probably count as much as your arguments.

Judges are influenced by vim, life, "pep," but not *too* much of it.

IV

MATERIALS FOR USE IN PREPARING SPEECHES

ANECDOTES—EFFICIENCY

One of the most effective short stories in modern times is entitled, *A Message to Garcia.* The late Elbert Hubbard is the author. Two short selections reveal its worth.

I know one man of really brilliant parts who has not the ability to manage a business of his own, and yet who is absolutely worthless to any one else, because he carries with him constantly the insane suspicion that his employer is oppressing, or intending to oppress him. He cannot give orders; and he will not receive them. Should a message be given him to take to Garcia, his answer would probably be, "Take it yourself."

. . . . . .

The point I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, "Where is he at?" By the Eternal! there is a man whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book-learning young men need, nor instruction about this and that, but a stiffening of the vertebra which will cause them to be loyal to a trust, to act promptly, concentrate their energies: do the thing—"Carry a message to Garcia!"

A certain man with whom I do business often calls me up on the telephone and asks what I have to say regarding a certain matter about which he has written to me. Several times I have said, "I have not received any such letter," and he replied, "Why, I gave it to my office boy three hours ago." But it had not arrived. This is a small thing, but it just illustrates the point. What I want in my office, and what you all want about you, are men whom you do not have to tell to do a thing and then have to ask the next day, "Have you done what you were told to do?"—*John D. Rockefeller, Jr.*

Our ranking in the world depends on what we do, not on what we can do, and so a shabbily dressed young man discovered when he applied to the manager of a large department store for employment.

"What can you do?" asked the manager abruptly.

"'Most anything," answered the applicant.

"Can you dust?"

"Yes, indeed."

"Then why don't you begin on your hat?"

The young man hadn't thought of that.

"Can you clean leather goods?"

"O, yes."

"Then it's carelessness on your part that your shoes are not clean."

The young man hadn't thought of that, either.

"Well, can you scrub?"

"Yes, indeed," was the reply.

"Then I can give you something to do. Go out and try your strength on that collar you have on. But don't come back."—*Exchange.*

Efficiency

During his student days at West Point, General Grant showed to his classmates the wonderful power of self-control which he then possessed. It is told by one of the students as follows:

One morning, when our squad was marching to the academic hall to recite, Frank Gardner produced an old silver watch that was apparently about four inches in diameter. It was passed along from one cadet to another to look at, and when we arrived at the section-room door it was in the hands of Grant. He could hide or carry it only by putting it in the breast of his coat.

When the section was seated Zealous B. Tower, who that day heard the recitation, sent Grant and three other cadets to the blackboards. The weather was mild, and the room door open. When Grant had turned from the board and had begun to demonstrate, suddenly a sound resembling a buzz saw and a Chinese gong burst forth and drowned all proceedings. In the uproar we all laughed aloud with impunity.

"Shut that door!" cried Tower, and that only made matters worse. Fast and furious went the buzz saw, and louder went the gong. Bang! went something. The noise stopped.

While all this rattling din was going on Grant looked as innocent as a lamb, and in the profound silence that followed he began:

"And as I was going to remark, if we subtract equation E from equation A, we have," etc.

I mention this to show how he could conceal his emotions for it was that alarm-watch in his bosom that caused all the commotion. It had been set to go off, and it did go off!

The late John R. Arbuckle, the coffee king, who left an estate of $100,000,000, often said that a part of his success was due to his knowledge of human nature.

"In selling coffee," Mr. Arbuckle once said to a New York coffee broker, "you should exercise the same keen discretion which the druggist showed.

"A woman, you know, a woman well on in years, entered a druggist's and said:

"'Have you any creams for restoring the complexion?'

"'Restoring, miss? You mean preserving!' said the druggist heartily.

"And he then sold the woman $17 worth of complexion creams."—*New York Sun.*

When a gentleman visiting Mr. Edison at Memlo Park asked him to give a motto to his son who was about to enter business, the great inventor replied, "Well I will give him this—'Never look at the clock!'"—*Selected.*

When some one charged Rufus Choate with having accomplished a certain fine result by accident, he exclaimed "Nonsense; you might as well drop the Greek alphabet on the ground and expect to pick up the Iliad."—*Selected.*

Even Stonewall Jackson, transcendent military genius though he was—whose Valley Campaign with its wonderful succession of brilliant victories, is now studied by the military colleges of Europe as the supreme specimen of modern strategy—even Jackson, with all his genius, did

not rely upon his sagacity alone, nor upon the unexcelled bravery of his men alone; he knew the value of discipline as few men have known it, and when asked to what degree of proficiency soldiers ought to be drilled, answered, "Until they cannot make a mistake."—*Selected.*

A teacher asked her class the difference between "results" and "consequences." A bright girl replied, "Results are what you expect, and consequences are what you get."—*The Watchman-Examiner.*

A young fellow who was an inveterate cigarette smoker went to the country for a vacation. Reaching the small town in the early morning, he wanted a smoke, but there was no store open. He saw a boy smoking a cigarette, and approached him, saying:

"Say, my boy, have you got another cigarette?"

"No, sir," said the boy, "but I've got the makings."

"All right," the city chap said. "But I can't roll 'em very well. Will you fix one for me?"

"Sure," said the boy.

"Don't believe I've got a match," said the man, as he searched his pockets.

The boy handed him a match.

"Say," the boy said, "you ain't got anything but the habit, have you?"—*Lippincott's.*

The wisdom of President Kruger's decision in the following case reminds one of Solomon's methods:

Anecdotes

Two brothers waited upon the Boer chief magistrate to explain that they could not agree upon a division of their father's property; would his honor arbitrate in the matter? After hearing both sides the president, addressing the elder of the brothers, is reported to have said, "You shall divide the property into two," and then turning toward the younger, added, "and you shall take first choice when your brother has divided it." Such a law as this on our statute books would doubtless save much litigation and defeat all kinds of injustice.—*Selected.*

A lady was choosing between two applicants for a position as gardener while her mother-in-law, seated on the porch behind the men, pointed frantically towards the less prepossessing. Supposing that the old lady had some personal knowledge of the applicant, she engaged him. "Did he ever work for you?" she asked, when the two were alone. "No," replied the old lady, "I never saw or heard of either of them." "Then why did you point to him? The other had the better face." "Face!" returned the old lady briskly, "when you pick out a man for work, go by his overalls. If they are patched on the knee you want him. If they are patched on the seat, you don't."—*Selected.*

At a Public School little Jennie was required to speak on an occasion when visitors were present. Shortly after she began she forgot her lines and paused. She did not return to her seat in tears as some would, but stood steadily in her place thinking, fully a minute. Then she recalled the words and proceeded.

At the conclusion of the exercises the Principal of the

school took occasion in her remarks to say, "And I want especially to commend Jennie for her command over herself until she could remember her lines."

A successful manufacturer who was responsible for the operation of a considerable factory said to his associate: "I wish you would look about the shop for an hour or so each day and tell me what you see that is wrong there. Don't trouble to speak of the things which are going well. It's the mistakes I wish to learn." The suggestion was accepted. There was hardly a day from that time forth for many years in which something was not found that needed adjustment or correction. It is of the very essence of success that a manufacturer should be his own sternest critic.—*New York Evening Post.*

ANECDOTES—HUMOR

A certain man in the meat business made rabbit sausage.

So much sausage was sold that after a while he began to adulterate it with horse-meat.

His customers found out the adulteration, and had him brought before the Judge.

The Judge asked him how much horse-meat he mixed with the rabbit-meat.

"Oh, aboud 50–50," said he.

"What do you mean by 50–50," asked the Judge.

The man replied, "Vun rabbit, und vun horse."

A colored boy, when asked how old he was, replied: "Countin' by years, Ise only ten; but countin' by the fun Ise had, Ise mose a hundred."

"You don't mean to tell me that you preached a whole year, Uncle Eben, and only received $25?" "Yes sah, yes sah! You nebber heard me preach did you, Boss?"

A negro rode a mule into a barn. The mule gave a lurch—bumped the negro's head upon a beam—knocked him from the mule. Rubbing his head he said, "Dat's why I spize mules."

An Elder invited the Parson to a goose dinner. "See heah, Elder, dat's mighty fine goose. Whah did you get dat goose?" "See heah, Parson, when you preaches a real fine sermon I never axes you whah you got it."

An old lady in one of the parishes of Peter Cartwright, an early Methodist pioneer, often annoyed him by being more noisy than pious and by often going off on a high key. In a class-meeting one day, when her soul was filled with ecstatic emotions, she rapturously cried out, "If I had one more feather in the wing of my faith, I would fly away and be with my Saviour!"

"Stick in the other feather, Lord," interjected Cartwright, "and let her go!"

A minister's preaching was interrupted somewhat by a baby crying. The mother noticed this, and rose to go out. The minister relented and said, "Keep your seat, my good woman; your baby is not disturbing me." "It is not that,

sir," she replied, looking back as she continued moving; "it's you that's disturbing the baby."

—*The Toronto Church Record.*

A burglar who had entered a poor minister's house at midnight was disturbed by the awakening of the occupant of the room he was in. Drawing his knife, he said:

"If you stir, you are a dead man. I'm hunting for money."

"Let me get up and strike a light," said the minister, "and I'll hunt with you."

When Mr. Peabody's wife died he had ordered that Mrs. Peabody's hat should remain hanging on the hat-rack just as she had left it.

After a year had elapsed Mrs. Peabody No. 2 was ushered in. As she passed by the hat-rack he requested that that hat might remain undisturbed.

A few years later Mr. Peabody was bringing his third wife to his home. He paused before the hat-rack where the two hats hung. He repeated his request.

"I will not disturb those hats," said she, "but the next hat that hangs there will be a man's."

And it was.—*Judge.*

A young clergyman, after preaching a funeral sermon, wished to invite the mourners to view the remains, but became confused and exclaimed,

"We will now pass around the bier."

Good, absent-minded Dr. Wilder was greatly dependent upon his practical wife. One morning Mrs. Wilder sent up an announcement after he had entered the pulpit with a footnote intended to be private. "The Woman's Missionary Society," he read aloud, "will meet Wednesday afternoon at three o'clock sharp. Your necktie is crooked; please straighten toward the right."

A Scotch minister while going home one dark night fell into a deep hole. Unable to get out, he shouted lustily, and at last a laborer heard him and came to his assistance. The minister told him how he got there and who he was, whereupon his rescuer remarked:

"Weel, weel, ye needna' kick up such a rumpus. Ye'll no be needed afore Sunday, and this is only Wednesday nicht."

Bishop Paret, of Maryland, was the guest of an Episcopal family in West Virginia. Learning from the bishop that he liked hard boiled eggs for breakfast, his hostess went to the kitchen to boil them herself. While so engaged she began to sing the first stanza of a certain well known hymn. Then she sang the second stanza, the bishop, who was in the dining-room, joining in. When it was finished there was silence, and the bishop remarked:

"Why not sing the third verse?"

"The third verse!" replied the lady, as she came into the dining-room carrying the steaming eggs, "O, that's not necessary."

"I don't understand," replied Bishop Paret.

"O, you see," she said, "when I am cooking eggs I

always sing one verse for soft boiled and two for hard boiled."

At a certain church in an Alabama town it is the invariable custom of the pastor to kiss the bride after the ceremony. Now, one young woman who was about to be married in his church did not relish the prospect and instructed her prospective husband to advise the minister that she did not wish him to kiss her. The bridegroom obeyed the instructions given.

When the young man returned she asked: "Frank, did you tell the clergyman that I did not wish him to kiss me?"

"I did, Marie."

"And what did he say?"

"Why, he said that in that case he would charge only half the usual fee."—*Philadelphia Public Ledger.*

A farmer met his hired-man carrying a lantern, and asked him where he was going that he needed a light.

The hired-man replied, "Sparking."

But said the farmer, "When I went sparking, I went in the dark."

"Yes," replied the hired-man, "but see what you got."

Bishop Talbot tells of an adventure Bishop Kemper had in the early days of Kansas. Dr. Kemper was traveling in a stage coach which was held up one night.

The Bishop remonstrated with the road agent, saying: "Surely, you would not rob a poor Bishop engaged in the discharge of his sacred duties?"

"You're a Bishop, eh? What church?" said the man behind the gun.

"The Episcopal Church."

"You don't say so. Why, that's the church I belong to. Go ahead, driver. Good-night, Bishop."

A certain lady induced her husband, who was not a regular churchgoer, to accompany her to evening service. During the sermon he fell asleep, snoring at first softly and at length so noisily that the good lady was constrained to give him a sharp nudge in the hope of rousing him.

To her consternation, however, as he slowly awakened, he exclaimed in a loud tone: "Let me alone! Get up and light the fire yourself—it's your turn!"

An Irish evangelist always addressed his hearers as "dear souls," but he came to grief, when, addressing an audience in Ireland, he called them "dear Cork souls."

—*The Christian Register.*

Willie, accompanied by Father and Mother, was crossing the ocean. Father and Mother were both very seasick, but Willie was immune. Throughout the trip he had been annoying the passengers. Finally his mother, turning to the father, said, in a very weak voice, gasping between each word: "Father—I wish—you'd—speak—to—Willie."

Father, turning a sea-green face toward that rampant youngster, spoke in a languid voice: "How-de-do, Willie?"

At a banquet in Ottawa a speaker was greeted with considerable applause. "This reception," he said, "reminds me of the little boy whose mother stepped to the door and called, 'Willie, Willie!' After several calls the boy poked his head around the barn and said, "Do you want me, ma, or are you only jes' hollerin'?"

—*Kansas City Journal.*

An Episcopal rector, clean shaven and with clerical vest, was walking down the street, when he passed a group of Roman Catholic boys playing together. Immediately they doffed their hats with a cheery "Good morning, Father." But one of the boys knew him and with scorn on his lips he said to his playmates: "He ain't no Father; he's got five children."

Little Georgie—Do you folks ever have family prayer before breakfast? Little Albert—No; we have prayers before we go to bed. We ain't afraid in the daytime.

A few days after a farmer had sold a pig to a neighbor, he chanced to pass the neighbor's place, where he saw their little boy sitting on the edge of the pigpen, watching its new occupant. "How d'ye do, Johnny?" he said. "How's your pig, to-day?" "O, pretty well, thank you," replied the boy, "How's all your folks?"

Little four-year-old Harry was not feeling well, and his father suggested that he might be taking the chicken pox,

then prevalent. Harry went to bed laughing at the idea, but early next morning he came down stairs looking very serious, and said, "You're right, papa, it is the chicken pox, I found a feather in the bed."

A little four-year-old occupied an upper berth in the sleeping-car. Awakening once in the middle of the night, his mother asked him if he knew where he was. "Tourse I do," he replied, "I'm in the top drawer."

In New England when the circus comes into a country place there are always several natives on hand early in the day to help pitch the tents or feed the animals for a ticket into the show. An Irishman named Pat presented himself one morning. The manager said, "I'm very sorry, Pat; we've got all the help we need. But I'll tell you—the lion died last night, and what's a circus without a lion. But we've kept his pelt with the head on it. Now if you'll simply crawl into that skin and lie down in the corner of the cage, so it will look as if the lion was sleeping, I'll give you two dollars." Pat was glad to earn two dollars so easily and took the job. They put the skin on him and opened the door of the cage. But Pat drew back with a gasp, for there, glowering at him, was a great Bengal tiger in the further corner of the cage. The manager prodded him from behind, but Pat shouted, "I'll not go into the cage with that *baste* yonder." Whereupon, to Pat's amazement, the Bengal tiger suddenly stood up and said, "Come right in, Pat; I'm an Irishman, too."

A group of war-veterans were discussing Thanksgiving. One of the guests was a veteran who had lost both legs.

"And what have you to be thankful for?" they asked.

"Lots," he replied. "I've got cork legs, and I can put on my socks with thumb-tacks."—*The American Legion Weekly.*

An American in France noticed a little group of American soldiers. One of them, a lanky youth, obviously from the mountain country of Tennessee or Kentucky, was handling a rifle familiarly, and talking about fighting and being wounded. The observer said in surprise, "How do you know so much about war? You are too young to have been in any war, aren't you?" With a characteristic drawl, he replied, "Wall, this is the first *public* war I ever was in."

The cultured young lady from Boston who was visiting in Los Angeles had mentioned so often that she spoke half a dozen different languages that the company was getting decidedly bored, as no one present was able to prove her powers as a linguist. Finally, she turned to a tall, lank gentleman and asked: "And how many languages do you speak, Mr. Blank?"

"Three, ma'am," drawled the southerner. "Poor English, fair Virginian, and perfect nigger."

Two little girls were talking about getting married.

One said, "I am going to marry a doctor for when I am sick, I can be well for nothing."

The other said, "I am going to marry a minister, for when I am bad I can be good for nothing."

A chinaman went to the photographer's to have his picture taken. When admonished to "look pleasant" he said, "When me no feelee good inside, me no lookee good outside."

A political speaker, warning the public against the imposition of heavier tariffs on imports said, "If you don't stop shearing the wool off the sheep that lays the golden egg, you'll pump it dry."

A famous organist put his hand on his chest, bowed and announced: "I will now play the sonata *Moonlight on the Pyramids.* He came down on the keys. No sound. Presently the organ-blower peeped around the organ and said in a stage whisper: "Say, *we* will perform *Moonlight on the Pyramids.*"

A tramp, who had received a piece of pie on condition that he saw some wood, returned to the back door shortly after with but a mouthful taken out of the pie, and said, "Madam, if it's all the same to you, I'll eat the wood and saw the pie."

A traveler wrote an indignant letter to the railroad officials concerning his sleeping berth.

He received a courteous reply, but his mood was changed to wrath when he noticed on his own letter, which had been enclosed by error with the company's letter, a pencil jotting on the margin which read, "send this guy the bed-bug letter."

Life is just one fool thing after another; love is just two fool things after each other.—*A Philosopher.*

Scene: Lunatic peeping over Asylum wall.
Man, fishing near by.
Lunatic: "Caught anything?"
Man, shakes his head.
Lunatic: "How long you been here?"
Man: "Three hours."
Lunatic: "Come inside."

His maiden speech, "As I was sitting on my thought, a seat struck me."

A Texas boy, for want of an ox, yoked himself to a steer for plowing. The steer ran away, and the boy had to run too. Shortly they came to the village, and as they went tearing down the street, the boy shouted, "Here we come —darn our fool souls! Somebody head us off!"

When I am sad, I sing, and then others are sad with me.
Artemus Ward.

The pastor of a well-known Boston church was calling a short while ago on a dear old lady, one of the "pillars" of the church to which they both belonged. Looking upon her sweet, motherly face, which bore few tokens of her eighty-three years of earthly pilgrimage, he was moved to ask her:

"My dear Mrs. Adams, what has been the chief source of your wonderful strength and sustenance during all these years? What do you consider has been the real basis of your extraordinary vigor of mind and body and has been to you an unfailing comfort through joys and sorrows which must come to all of God's creatures? Tell me, that I may pass the secret to others, and if possible profit by it myself."

The good pastor waited with unusual eagerness for the old lady's reply, which she gave after a moment's reflection, while her kindly old eyes were dimmed with tears.

"Victuals," she answered briefly.—*Harper's.*

A lady going from home for the day locked everything up well, and for the grocer's benefit wrote on a card: "All out. Don't leave anything." This she stuck on the door. On her return home, she found her house ransacked and all her choicest possessions gone. To the card on the door was added: "Thanks! We haven't left much."

Sacred Heart Review.

"Sarah," said her mistress during the dinner-hour, "will you go down to the basement and get the catsup?"

Sarah departed, and a few minutes later the family heard a great shooing and scampering of feet. Shortly

after Sarah came breathlessly into the dining-room and said to her astonished mistress. "They're up, mum."

"What are up?"

"The cats, mum."—*The Youth's Companion.*

A country housewife of good intentions but with little culinary knowledge, decided to try her hand at cake-making. The result was somewhat on the heavy side; after offering it to the various members of the household she threw it to the ducks, in disgust.

A short time afterward two boys tapped at her door.

"Say, missus," they shouted, "your ducks have sunk."

Minneapolis Tribune.

"Do you think a woman is only as old as she looks?"

"Not at all. She is as old as she thinks she looks."

A boy broke a dish and went to his mother and said, "Mother I did it, and I'm sorry. And I hope this will be the end of the matter."

"I have the gift of oratory, but I haven't it with me," said Artemus Ward.

The cheery caller tried to persuade old Aunt Martha not to dwell upon her troubles, telling her she would feel

happier if she ignored them. "Well, honey," said the old lady, "I dunno 'bout dat. I allus 'lowed when de Lord send me tribulation He done spec' me to tribulate."—*Boston Transcript*

"I wish I was twins," said Willie.

"Why?"

"I'd send the other half of me to school and this half would go fishing."

The school teacher was lecturing her class on truthfulness. "Now, my dears," she said, toward the close of the lesson, "what is the best thing in the world to do, and at the same time the hardest?"

A little girl raised her hand timidly.

"Well, Emma?"

"Please, miss, to get married!"

Casey—When ye're licked in a foight ye ought to say ye've had enough.

Dolan—Shure if Oi can spake at all Oi'm not licked yet.

"Your money or your life!" growled the footpad. "Take my life," responded the Irishman. "I'm savin' me money for me old age!"

The nurse had been giving the twins a bath. Later, hearing the children laughing in bed, she said, "What are

you children laughing about?" "Oh, nothing," replied Edna, "only you have given Edith two baths, and haven't given me any."

Eva: "Mother, Tillie gets a dime every time she takes cod liver oil."

Mother: "And what does she do with the money?"

Eva: "Well, she puts it in a box until she gets 50 cents; then her mother buys more cod liver oil."

Small Johnny: "How much am I worth?"

Papa: "You are worth a million dollars to me, my son."

Small Johnny: "Well, would you mind advancing me a quarter on account?"

"Say, Pat, can you tell me where the Rockefeller building is?"

"An' how did yez know me name wor Pat?"

"Guessed it."

"Ye're good at guessin', sor?"

"Fine."

"Thin guess where th' Rockefeller buildin' is."

Cleveland Leader.

Cyrus Brady, the author, told at a dinner a story about charity.

"A millionaire," said Dr. Brady, "lay dying. He had

lived a life of which, as he now looked back over it, he felt none too proud. To the minister at his bedside he muttered, weakly:

"'If I leave a thousand or so to the church will my salvation be assured?'

"The minister answered cautiously:

"'I wouldn't like to be positive, but it's well worth trying.'"

A gentleman lying on his death-bed was questioned by his inconsolable prospective widow. "Poor Mike," said she, "is there annythin' that wud make ye comfortable? Annythin' ye ask for I'll get for ye."

"Plase, Bridget," he responded, "I t'ink I'd like a wee taste of the ham I smell a-boilin' in the kitchen."

"Arrah, go on," responded Bridget. "Divil a bit of that ham ye'll get. 'Tis for the wake."—*Central Law Journal.*

"I suppose you carry a memento of some sort in that locket of yours?"

"Yes, it is a lock of my husband's hair."

"But your husband is still alive?"

"Yes, but his hair is gone."

"What are you going to call that mule of yours, uncle?"

"Well, suh," answered the driver of the animal, "I ain' made up my mind. I's tried all de names I could think of, an' I's g'ineter keep on huntin' mo. If I ever find one he pays any 'tention to, dat's whut I's g'ineter call 'im."

Washington Star.

"I speak four languages," proudly boasted the door man of a hotel in Rome to an American guest. "Yes, four—Italian, French, English, and American."

"But English and American are the same," protested the guest.

"Not at all," replied the man. "If an Englishman should come up now, I should talk like this: 'Oh, I say, what extraordinarily shocking weather we're having! I dare say there'll be a bit of it ahead.' But when you came up I was just getting ready to say: 'For the love o' Mike! *Some* day, ain't it? Guess this is the second flood, all right.'"—*The Youth's Companion.*

An Irishman crossing the golf links got hit by a ball. The player hurried up and finding that Pat was not seriously hurt, he said sharply, "Why didn't you get out of the way?"

"An' why should I get out of the way?" said the Irishman angrily. "I didn't know there was any murderers around here."

"But I called 'fore,'" said the player, "and when I say 'fore' that's a sign you are to get out of the way."

"Oh, it is, is it?" said Pat. "Well, when I say 'foive,' it's a sign that you are goin' to get hit in the jaw. Foive!"

Boston Transcript.

When the woman motorist was called upon to stop, she asked, indignantly, "What do you want with me?"

"You were traveling at forty miles an hour," answered the police officer.

"Forty miles an hour? Why, I haven't been out an hour," said the woman.

"Go ahead," said the officer. "That's a new one to me."—*Exchange.*

A speaker was irritated by the noise made by the assemblage. "Silence!" he said. "I want this hall to be so still you can hear a pin drop." There was a deadly quiet for a moment;then an irrepressible youth on the front seat piped up: "Let 'er drop."—*The Christian Register.*

In a Sunday School class, of an English church, the children were taught to repeat the Apostles' Creed by taking their turn.

One Sunday the teacher was absent. The lady who was assigned to teach the class noticed that when they repeated the Creed one part was missing. She inquired the reason. A pupil replied: "Please, Teacher, the girl that believes in the 'oly Catholic Church ain't come this afternoon."

Two men were looking for a lost horse. They asked a half-witted boy if he had seen it. The boy went off and after a while came back leading the horse.

"How did you find him so quickly?" they inquired.

"I went over there and sat on the fence and thought where I would go if I was a horse. And I did and he had!"

A colored woman in a Southern County had spent the day at the County Fair, where the steam merry-go-round had made its first appearance. Upon her return home at night, she went to the "Big House" to tell her young Master the experiences of the day. His first question was —"Well, Mandy, did you ride on the merry-go-round?"

"Go way from heah," she instantly replied, "Go way from heah, Marse Charls; yu kno dis niggar nebber rid on dat thing. She got mo sense dan ter put tree hundred pouns on one ob dem little animules. I seed er lot er folks riden on em do; I seed Rastus Jonsing ride a dollar's wuth widout eber gitten off and I sed ter him when he did git off—'Now Rastus yer's dun rid a heap, but whar's yer bin?'"

We are told that a Kemp negro received his questionnaire last week. Looking it over, he scratched his head and said: "I can't answer all dem questions in a year." So he just turned the sheet over and wrote across the back of it, saying, "I's ready when you is."—*Quanah (Texas) Observer.*

A negro doughboy was clad in white pajamas one night when the camp was surprised by German bombers. Everybody headed for his own dugout and Sam had some distance to travel.

"What did you do?" he was asked the next morning.

"Easy," he replied. "De good Lawd has gimme de bes' cammyfladge in de world. I dropped dem pajamies right whar I stood an' made de res' o' de trip in my birfday clo'es."

A story often told concerns a seasick negro whose bunkie urged him to go out on deck.

"Come awn," he begged. "Dey's a ship a-passin' right now."

"Go 'way," said he of the sickbed. "Doan you bothah me until we's passin' a tree."

A German shell exploded one evening close to a dugout where a colored soldier was on guard. It did no damage, but a badly frightened trooper suddenly drew some dice from his pocket and threw them as far as he could.

"From now on henceforth," he exclaimed, "I gwine lead a diff'nt life."

The Rev. Dr. Houghton, of "The Little Church Around the Corner," performed the marriage ceremony on a certain day for a young couple from a town on Long Island. When he had finished the service the bridegroom, with apparent embarrassment, asked what the fee was.

"Oh, well," said the rector, "just pay me whatever you think it is worth to you."

The young man looked at Dr. Houghton and then cast an admiring glance at the bride.

"Shure," said he, "I'm no millyunaire."

Mrs. Givem: "Will you remove the snow for a dollar?"

Weary Willie: "Yes'm. Me method is to pray for rain."—*Harper's Bazar.*

Dr. Coit, a well known M. E. clergyman of Northern New York called once on Dr. Buckley, editor of the *Christian Advocate.* In the course of conversation, Dr. Buckley asked: "Say, Coit, do you believe that the hairs of your head are all numbered?" "Why, to be sure I do," replied Dr. Coit. "Does not the Bible tell us that they are?" "Well, then," said Dr. Buckley, with a twinkle in his eye as he glanced up to the bald head of his companion, "if I were you I would get some of the back numbers."

Bessie was just finishing her breakfast as her father stooped to kiss her before going down town. The little one gravely took up her napkin and wiped her cheek. "What, Bessie?" said her father. "Wiping away father's kiss?" "Oh, no!" said she, looking up with a smile. "I'se rubbing it in."

Little Robert and Jim the grocer's delivery man, were great friends, and, on the momentous day when Robert emerged from dresses to knickerbockers, he waited eagerly in front of the house for Jim's coming.

But the delivery man, when he came, busied himself about his wagon without seeming to see anything unusual in his small chum's appearance. Robert stood round hopefully in various conspicuous positions until he could stand it no longer.

"Jim," he burst out, at last, "is your horses 'fraid of pants?"—*Everybody's Magazine.*

A clergyman who was holding a children's service at a Continental winter resort had occasion to catechize his

hearers on the parable of the unjust steward. "What is a steward?" he asked.

A little boy who had arrived from England a few days before held up his hand. "He is a man, sir," he replied, with a reminiscent look on his face, "who brings you a basin."—*Everybody's Magazine.*

Mr. Ryley: Why are yez decoratin', Mrs. Murphy?

Mrs. Murphy: Me b'y Denny is comin' home the day.

Mr. Ryley: I t'ought it wuz for foive years he wuz sint up?

Mrs. Murphy: He wuz; but he got a year off for good behayvure.

Mr. Ryley: An' sure, it must be a great comfort for ye to have a good b'y like that.—*London Tit-Bits.*

Two Irish friends greeted each other while waiting their turn at the bank window.

"This reminds me of Finnegan," remarked one.

"What about Finnegan?" inquired the other.

"'Tis a story that Finnegan died, and when he greeted St. Peter he said: 'It's a fine job you've had here for a long time.' 'Well, Finnegan,' said St. Peter, 'Here we count a million years as a minute and a million dollars as a cent.' 'Ah!' said Finnegan, 'I'm needing cash. Lend me a cent.' 'Sure,' said St. Peter, 'just wait a minute.'"

Pat: "After all, it's a great pleasure to be missed by some one." Mike: "Shure it is, Pat; if yez can be there t' enjy it."—*Boston Transcript.*

Pat: "If wan af us gets there late, and the other isn't there, how will he know if the other wan has been there and gone, or if he didn't come yet?"

Mike: "We'll aisily fix thot. If Oi get there furrst I'll make a chalk-mark on the sidewalk, and if you get there furrst you'll rub it out."—*Life.*

Two Irishmen driving through the country noticed that many of the barns had weather-vanes in the shape of huge roosters.

"Pat," said one man to the other, "can you tell me why they always have a rooster and niver a hin on the top av thim barns?"

"Shure," replied Mike, "an' it must be because av the difficulty they'd have in collicting the eggs."

"You say you have no references? What explanation have you for that?"

"Why, yer see, mum, I've always stayed in wan place until the payple doid, mum!"—*Puck.*

"What is the difference between a sigh, an auto and a donkey, Pat?" asked Mike.

"I don't know," replied Pat.

"Well," said Mike, "a sigh is oh, dear! An auto is too dear."

"Well," said Pat, "and what's a donkey?"

"You dear!" exclaimed Mike, as he bounced off.

While Auntie arranged the pantry shelves, her little niece handled the spice-boxes and called each spice by name. Presently she said, "Auntie, I can read."

"Can you, dear?" answered Auntie.

"Yes, Auntie," came the reply, "but I don't read like you do. I read by the smell."—*The Delineator.*

Gertrude, aged three, sat in her high chair at the dinner-table, turning about in her fingers a small ear of corn from which she had been nibbling a row at a time. Suddenly she burst into tears.

"What is the matter, dear?" her mother asked.

"I've lost my place!" she sobbed.—*Harper's Monthly.*

Pianist Rachmaninoff told this story about his boyhood.

"When I was a very little fellow," he said, "I played at a reception at a Russian count's, and, for an urchin of seven I flatter myself that I swung through Beethoven's 'Kreutzer Sonata' pretty successfully.

"The Kreutzer, you know, has in it several long and impressive rests. Well, in one of these rests the count's wife, a motherly old lady, leaned forward, patted me on the shoulder and said:

"'Play us something you know, dear.'"

The grammar school principal went from room to room explaining what to do in case of fire. The pupils listened with respectful attention until he came to his final instruc-

tion, then smiles and giggles disturbed the principal's serenity.

"Above all things," he said, "if your clothing catches fire, remain cool."

A worried mother living in the East Side of New York wrote to her boy's teacher as follows: "Please do not push Tommy too hard, for so much of his brains is intelleck that he ought to be held back a good deal or he will run to intelleck entirely, and I do not desire it. So please hold him back so as to keep his intelleck from getting bigger than his body and injuring him for life."

Boston Transcript.

"The other day I met a French gentleman at Saratoga, who thought he had mastered the English language.

"'How do you do?' I said, on accosting him.

"'Do vat?' he asked, in a puzzled manner.

"'I mean, how do you find yourself?"

"'Saire, I never lose myself?"

"'You don't understand me; I mean, how do you feel?"

"'How I feels? Oh, I feels smooth; you shust feel me.'"

Eli Perkins.

In Dublin a zealous policeman caught a cab driver in the act of driving recklessly. The officer stopped him and said:

"What's yer name?"

"Ye'd betther try and find out," said the driver peevishly.

"Sure, and I will," said the policeman, as he went round to the side of the cab where the name ought to have been painted, but the letters had been rubbed off.

"Aha!" cried the officer. "Now ye'll git yersel' into worse disgrace than ever. Yer name seems to be oblitherated."

"You're wrong!" shouted the driver triumphantly. "'Tis O'Sullivan!"—*The Youth's Companion.*

At a party one night Mark Twain was asked to make a conundrum. Consenting, he inquired, "Why am I like the Pacific Ocean?" A number tried to make answer but without satisfying the humorist, until finally the crowd gave up the guessing and one of them said: "Tell us, Mark. why *are* you like the Pacific Ocean?" "I—don't know," the humorist drawled, "I was just—asking—for information."

It is related that an old German Christian, meeting a young infidel who was to speak at a public meeting in the schoolhouse in the evening, said:

"Is you de young man vot is to schpeak dis evening?"

"Yes, sir, I am."

"Vell, vot you schpeak about?"

"My subject, sir, is this, 'Resolved, that I will never believe anything that I do not understand.'"

"O, my! is dot it? Vell, now you shoost take one example. There, you see dot field, my pasture over there. Now, my horse he eat de grass, and it come up all hair over his pack. Then my sheep he eats shoost de same grass, and I grow wool all over him. And now, vot you think?

My goose he eats the grass too, and, sure's I tell you, it come all over him feathers. You understand dot, do you? Heigh!"

"I had a bird dog once," the old sportsman observed, "that was really noteworthy. He never failed on a point. One day I had him out for exercise in the park, when suddenly he pointed, rigid as a stone. I was puzzled. There was no possibility of game. The grass was close clipped. The dog had his nose straight on a man seated on a bench. I thought the man might have a live bird in his pocket, but no, the man was in his shirtsleeves. Then I had an idea.

"'Pardon me, sir,' I said, 'but would you mind telling me your name?'

"'No, I don't mind,' he replied; 'it's Partridge.'"

Selected.

I am like the man who was boiling a pot of coffee and frizzling some bacon over a little fire that he made on the prairie. The fire caught the grass of the prairie, and the man had to run along behind to keep the skillet over the blazing grass, and by the time he had his bacon done he was two miles away from the pot of coffee.—*Selected.*

"A friend of mine, traveling in Ireland, stopt for a drink of milk at a white cottage with a thatched roof, and, as he sipped his refreshment, he noted, on a center table under a glass dome, a brick with a faded red rose upon the top of it.

"'Why do you cherish in this way,' my friend said to his host, 'that common brick and that dead rose?'

"'Shure, sir,' was the reply, 'there's certain memories attachin' to them. Do ye see this big dent in my head? Well, it was made by that brick.'

"'But the rose?' said my friend.

"His host smiled quietly.

"'The rose,' he explained, 'is off the grave of the man that threw the brick.'"—*New York Tribune.*

Governor Glasscock of West Virginia, while traveling through Arizona, noticed the dry, dusty appearance of the country.

"Doesn't it ever rain around here?" he asked one of the natives.

"Rain?" The native spat. "Rain? Why, say, pardner, there's bullfrogs in this yere town over five years old that hain't learned to swim yet."—*Everybody's Magazine.*

ANECDOTES—LINCOLN

A story of Lincoln's early political life is told in John Wesley Hill's new book, *Abraham Lincoln, Man of God.* It seems that in 1846, during a canvass for Congress, Lincoln attended a preaching service of Peter Cartwright's. Cartwright called on all desiring to go to heaven to stand up. All arose but Lincoln. Then he asked all to rise who did not want to go to hell. Lincoln remained still seated. "I am surprised," said Cartwright, "to see Abe Lincoln sitting back there unmoved by these appeals. If Mr. Lincoln does not want to go to heaven and does not want to escape hell, perhaps he will tell us where he does want to

go." Lincoln slowly arose and replied, "I am going to Congress."

The following ten anecdotes are taken, with the permission of the Publishers, G. P. Putnam's Sons, from a volume entitled, "Lincolnics," edited by Henry Llewellyn Williams.

Lincoln tells the story of how he became possessed of a jack-knife.

"In the days when I used to be on the circuit [183–, traveling on horseback from one county court to another] I was once accosted by a stranger, who said:

"'Excuse me, sir, but I have an article which belongs to you.'

"'How is that?' I asked, considerably astonished.

"The stranger took a jack-knife from his pocket.

"'This knife,' said he, 'was placed in my hands some years ago, with the injunction that I was to keep it until I found a man homelier-looking than I am myself. I have carried it from that time till this; allow me to say, sir, that you are fairly entitled to the property.'"

It is said that Lincoln later gave this knife to a minister.

In the fall of 1863, when General Burnside had penetrated so far within the enemy's lines in Tennessee that his situation was regarded as critical, a telegram reached headquarters stating that "firing was heard towards Knoxville."

"I am glad of it!" exclaimed the President. Asked the cause of his gladness, he returned: "Because I am reminded of Mrs. Sallie Ward, a neighbor of mine, who had a large family. Occasionally, one of her numerous progeny

would be heard crying from some out-of-the-way place, upon which Mrs. Ward would exclaim:

"'Thank the Lord, there's *one* of my children isn't dead yet.'"

At the outset of the war, when the campaign was conducted coincidently by the chief newspapers, a correspondent of a New York journal called to propose still another plan to the plan-ridden President, who listened patiently, then said:

"Your New York papers remind me of a little story.

"Some years ago, there was a gentleman traveling through Kansas on horseback. There were few settlements and no roads, and he lost his way. To make matters worse, as night came on, a terrific thunderstorm arose, and peal on peal of thunder, following flashes of lightning, shook the earth or momentarily illuminated the scene. The terrified traveler then got off and led his horse, seeking to guide it as best he might by the flickering light of the quick flashes of lightning. All of a sudden, a tremendous crash of thunder brought the man to his knees in terror, and he cried out:

"'O Lord! if it's all the same to you give us a little more light and a little less noise!'"

A would-be client detailed to Lincoln, at Springfield, Ill., a case in which he had a legal claim to a value of some hundreds of dollars. But his winning it would ruin a widow and afflict her six children.

"We shall not take your case, though we can doubtless gain it for you," responded Lincoln. "Some things that

are right legally are not right morally. But we will give you some advice for which we will charge nothing. [The "we" included his partner, Mr. Herndon.] We advise a sprightly, energetic man like you to try your hand at making six hundred dollars in some other way."

A lawyer who studied in Mr. Lincoln's office tells a story illustrative of his love of justice. After listening one day for some time to a client's statement of his case, Lincoln, who had been staring at the ceiling, suddenly swung around in his chair, and said:

"Well, you have a pretty good case in technical law, but a pretty bad one in equity and justice. You'll have to get some other fellow to win this case for you. I couldn't do it. All the time, while talking to that jury, I'd be thinking: 'Lincoln, you're a liar,' and I believe I should forget myself and say it out loud."

"In early days," said Lincoln, "a party of men went out hunting for a wild boar. But the game came upon them unawares, and they, scampering away, climbed trees, all save one, who, seizing the animal by the ears, undertook to hold him. After holding him for some time and finding his strength giving way, he cried out to his companions in the trees:

"'Boys, come down and help me let go!'"

A member of the church, being at a Presidential reception, closed some remarks with the pious hope that the Lord would be "on our side."

"I am not at all concerned about that," commented the President, "for we know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

Lincoln once dreamed that he was in a great assembly where the people made a lane for him to pass through. "He is a common-looking fellow," said one of them. "Friend," replied Lincoln in his dream, "the Lord prefers common-looking people—that is why He made so many of them."

Secretary of War Stanton was both naturally and, by virtue of his office, bellicose, and when pestered by a swarm of annoyances his temper was often carried to a high point. One day, he complained to President Lincoln of a major-general, who had accused him of favoritism in grossly abusive terms. His auditor advised him to write a sharp rejoinder.

"Prick him hard!" were the words.

Mr. Stanton, encouraged by this backing, wrote feverishly, and read his letter aloud while the hearer kept favorably commenting:

"Right! just it! score him deeply! That's first rate, Stanton!"

But when the gratified author began folding up the paper to fit into an envelope the counsellor interrupted with:

"What are you going to do with it now?"

The Secretary was about to despatch it, of course.

"Nonsense," said the President, "you don't want to send that letter. *Put it in the stove!* That's the way I do when I have written a letter while I am mad. It is a good

letter, and you've had a good time writing it, and feel better. Now, burn it, and write again."

At one time in 1863, when all the prominent personages were called upon to make speeches, Lincoln at his turn sensibly said:

"I appear before you, fellow-citizens, merely to thank you for this compliment. The inference is a very fair one that you would hear me for a little while at least, were I to commence to make a speech. I do not appear before you for the purpose of doing so, and for several substantial reasons. The most substantial of these is that I have no speech to make. In my position it is somewhat important that I should not say any foolish things. [A voice, 'If you can help it.'] It very often happens that the only way to help it is to say nothing at all. Believing that is my present condition this evening, I must beg of you to excuse me from addressing you further."

When Lincoln heard that Fred Douglass was in Washington he sent for him to come to the White House and take tea. Douglass speaking of the occasion said, "Lincoln is the first white man I ever spent an hour with who did not remind me that I am a negro."

ANECDOTES—MISCELLANY

A scientist went into Scotland to study the heather bell. As he examined, with his microscope, its beauties, a shadow fell; and, looking up, there stood beside him a Scotch

shepherd. The scientist invited him to take a look through the microscope. After gazing a long time the shepherd arose and said, "Ay, mon, I wish ye had never shown me! These rude feet have trodden on so many of them."

In the Washington *Star* appears the story of a friendly argument that arose between two young chaplains of different denominations, in which the senior chaplain rather cleverly got the better of his opponent.

"Let us bury the hatchet, my brother," he said. "After all, we are both doing the Lord's work, are we not?"

"We certainly are," said the junior chaplain, quite disarmed.

"Let us, then, do it to the best of our ability, you in your way, and I in His."

Velpean, the eminent French surgeon, successfully performed a perilous operation on a five-year-old child. The mother, overjoyed, called upon him and said:

"Monsieur, I do not know how to express my gratitude. May I present you, however, with this pocket book, embroidered with my own hands?"

"Madam," said Velpean, "my art is not merely a matter of feeling. My life has its necessities, like yours. Allow me to decline your charming gift and request a more substantial remuneration."

"But, monsieur, what do you wish? Fix the fee yourself."

"Five thousand francs, madam."

She quietly opened the pocketbook, which contained ten one-thousand-franc notes, counted out five, and politely handing them to Velpean, retired.

In 1921 Sammie Rzezewski, a remarkable chess player for a lad under ten years of age, came to America.

He played successfully against the Officers at West Point.

One day Sammie made a new acquaintance who wanted to play a game of chess with him. Sammie sat down, and when his opponent made his first move he closed the chessboard and put it away saying, "You don't know how to play chess."

Lord Kelvin, the great Scotch scientist, once paid a visit with a friend to some well-known electrical works. They were escorted over the workshops by the senior foreman, a man of much intelligence and an enthusiastic electrician. Entirely unaware of his visitor's identity, he minutely explained the details of the plant and machinery, and lectured him in his *rôle* of layman quite professionally. Lord Kelvin's friend was on the point of interrupting several times, but an amused signal from the great master of electricity kept him silent. When the tour of inspection was complete, Lord Kelvin quietly turned to the foreman, and asked: "What, then is electricity?" This was a poser for the man, who, somewhat shamefaced, confessed that he could not say. "Well, well," said Lord Kelvin, gently, "that is the only thing about electricity which you and I don't know."

An Indiana school teacher, a specialist in æsthetics, planted a garden in the front yard of the schoolhouse. Beautiful geraniums blossomed briefly and then were no more. They were destroyed by the hoofs of the young wild

animals who she thought could be made to love the flowers. The garden was repeatedly replanted, with the same result, and finally the teacher, discouraged by her contact with the brute side of the young Hoosiers, resigned.

Her successor came, and was informed by official gossip that she had undertaken the education of a band of young ruffians. She studied the situation for a day or two, and then approached the boy who appeared to be the leader.

"They say the boys tore up the flower garden. Is that so?" Black looks, but no reply.

"Why did they do it?" Still no response.

"Is it true that you boys are ashamed to love flowers?"

"No," blurted out Master Thundercloud. "But they put the old flower bed right on the home plate."

"The home plate!" exclaimed the new teacher, incredulously. "Show me the diamond."

Piloted by the lad, she learned just where the bases were located, and at a safe distance laid out a new garden, which is blooming yet, the pride of the village and the special pride of those same young vandals, who weed it and water it and sometimes wear its pansies and asters in their buttonholes.—*Woman's Home Companion.*

A visitor to the poet Wordsworth asked the servant at the door, "Where is his study?" "Here is his library," was the answer; "his study is out-of-doors."

The Emperor William at Berlin, March 29, 1901: "We shall be everywhere victorious even if we are surrounded by enemies on all sides, and even if we have to fight superior numbers, for our most powerful ally is God, who, since

the time of the Great Elector and Great King, *has always been on our side.*"

Abraham Lincoln, during the darkest hours of the Civil War, in response to the question whether he was sure that God was on "our side": "I do not know; I have not thought about that. But I am very anxious to know whether *we are on God's side.*"

One day when Lincoln was escorting two ladies to the Soldiers' Home they were all compelled to leave the carriage, owing to the bad condition of the road due to excessive rain. Mr. Lincoln placed three stones for stepping-stones from the curb to the vehicle. While assisting the ladies to firm land, he remarked:

"All through life, be sure you put your feet in the right place, and then stand firm!"

The naturalist and explorer John Muir was a curiously simple man—as simple in his tastes and appetites as in his views of life and conduct. On his trips through the Sierras he never carried a gun, and never killed game; nor did he catch fish.

He lived almost exclusively on plain dry bread. "There is no waste in it," he used to say; "every particle is of value. I also take along a small package of tea and a little tin cup in a stout canvas bag. I can sustain my strength on this diet for months at a time. I occasionally run across some wild berries, or an edible root to chew on, but they are not important."

At dinners to which he was invited, Mr. Muir would usually barely taste of soup or fruit, never touch meat or

any fancy dessert, talk while others ate, and nibble away between times at a slice of bread without butter.

Once, while visiting Pasadena, he was one of a party starting out to get supper, after which it was purposed to spend the evening in the rooms of one of the company. As they walked along the street they passed a bakery; Mr. Muir stopped. "Why, friends, look here!" he said. "That is good-looking bread; why go any farther? Let's buy a couple of loaves and take them to the room with us." And he was quite in earnest.

Once a friend took him to luncheon at a famous restaurant in San Francisco. As they took seats at a table, Mr. Muir was engaged in some discussion in which he was so absorbed that he was oblivious to everything else. His friend could not interrupt him, and so the talk flowed on until the time approached for closing the restaurant. The head waiter told the host that he must give his order without further delay. Taking advantage of the interruption, the friend suggested to Mr. Muir that he should give his order. He seemed startled. "I have all I wish," he exclaimed; "order for yourself." For an hour, as he talked, he had been chewing bits of bread.—*Youth's Companion.*

ANECDOTES—PATRIOTISM

A peculiar and interesting ceremony was performed at Yankton, S. D. This was nothing less than the conferring of American citizenship on a body of Indians of the Sioux tribe. Representing the Great White Father, Secretary Franklin K. Lane addressed the assembled Indians upon their duties as prospective citizens and conferred upon each a new (white) name. One by one the Indians were then called from the crowd, given a bow and arrow and directed to shoot. "Now," said the secretary, "you have shot your

last arrow. That means that you are no longer, from this day forward, to live the life of an Indian, but you are to be henceforward as a white man. But you may keep that arrow as a symbol of your noble race and of the pride you feel that you come from the first of all Americans." Calling each Indian again by his new name, the secretary took his hand in his own and placed it upon the handle of a plow, declaring to him the necessity of labor. A purse was given to him in which to save his money and a flag as a badge of his citizenship. Each woman of the tribe was presented with a purse and a workbag. Indians chosen for citizenship are given clear ownership in their share of the tribe's allotted land.—*Zion's Herald.*

When Major General Merritt was dealing with Aguinaldo, he sought a conference with Admiral Dewey on the *Olympia.* There was considerable discussion as to jurisdiction. Finally General Merritt said:

"Admiral, how far, in your opinion, does your jurisdiction extend on the island?"

Admiral Dewey took two short turns on the quarterdeck before answering. Then he said:

"General, my jurisdiction extends from as close to shore as I can move these flatirons," pointing to the American fleet, "to as far into the island as I can throw a shell."

There is one war phrase that deserves to be saved out of the hurry and rush of these crowded days. It was pronounced by General Pershing. When he stood at the tomb of the gallant Frenchman who gave his sword to the American colonies Pershing placed his wreath on the marble

and said in reverent simplicity: "Lafayette, nous voilâ." "Lafayette, here we are." Could a nation's payment of an historic debt have been more finely phrased?

Chicago Evening Post.

A king of Arabia shewing his courtiers a Damascan sword that had been presented to him, it was the opinion of them all, that the only fault it had, was its being too short. The king's son, who was present, observed, that there was no weapon too short for a brave man, as there needed no more but to advance one step to make it long enough. The sufficiency of the heart supplies whatever is wanting.

The Percy Anecdotes.

When the brave Sir George Rooke was making his will some friends who were present expressed their surprise that he had not more to leave. 'Why,' said the worthy man, 'I do not leave much, but what I do leave was honestly acquired, for it never cost a sailor a tear, nor my country a farthing.'—*The Percy Anecdotes.*

The French, in the year 1696, attacked the Iroquois Indians in Canada, whom they surprised and dispersed. An illustrious warrior of that nation, who was more than a hundred years old, disdaining to fly, or unable to do it, was taken prisoner, and abandoned to the savages attached to the French force, who, following their barbarous customs, made him suffer the most horrible torments. The old man never suffered a sigh to escape him, but boldly

reproached his countrymen with rendering themselves slaves to the Europeans, of whom he spoke with great contempt. These invectives aggravated one of the spectators, who gave him three or four blows with his sword to finish him. 'Thou art wrong,' said the prisoner coolly, 'to shorten my life; thou wouldst have had more time to learn how to die like a man."—*The Percy Anecdotes.*

A politician, addressing a Public School in New York City, asked all the Irish children to stand up. When no one arose he asked all the German children to stand up. Again when no one arose he thought he had made a mistake in the character of the population of that district. Then he called for the Italian and the Jewish boys and girls to stand up. All refused to stand, whereupon a teacher whispered a suggestion, and he said, "Let all the American children stand up." Instantly all stood up.

A report from a German Secret Service Agent in the United States came into the hands of the British Intelligence Department which stated, "the Americans are difficult people to argue with. For instance, if you call one of them a liar, he knocks you down with his clenched fist, instead of discussing the matter calmly, as any civilized person would."—*The Note Book of an Intelligence Officer, Eric Fisher Wood.*

It is said that when an afflicted Spartan endeavored to enlist as a soldier, one said to him, "In thy condition,

what wilt thou do in a fight?" He answered, "If I can do nothing else I shall blunt the enemies' sword."

Sixty-five chaplains in the American army were killed during the war. Twenty-three Distinguished Service crosses, fourteen Croix de Guerres, four Distinguished Service medals, one Belgian War Cross, and two crosses of the Legion of Honor were awarded to chaplains.—*C. E. World.*

One of the many stories showing the President's tenderness towards the class from which he had sprung is related by Mr. Thayer, who got it straight from a personal friend of Lincoln. The narrator had taken in hand the deliverance of a soldier, doomed to death for falling asleep on "sentry-go." Lincoln wrote the pardon, and remarked:

"It is not to be wondered at that a boy raised on a farm, probably in the habit of going to bed at dusk, should, when required to watch all night, fall asleep. I cannot consent to shoot him for such an act. I could not think of going into eternity with that poor young man's blood on my skirts."

The soldier was killed at Fredericksburg; and on his bosom was found a photograph of Lincoln with the legend: "God bless President Lincoln!"—*From "Lincolnics."*

To Mrs. Bixby of Boston:

Dear Madam:—I have been shown in the files of the war department a statement of the adjutant general of

Massachusetts that you are the mother of five sons who have died gloriously in the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,

Abraham Lincoln.

ANECDOTES—RELIGION

Almost every week in the hot summer, Mrs. [Alice Freeman] Palmer used to leave her peaceful counry home and go to Boston to talk to children of the slums in the vacation schools. One hot July day she found the school room full of girls, most of whom held in their arms the baby which it was their task to tend. "Now," said Mrs. Palmer, "what shall I talk to you about this morning, girls?" Up spoke a small, pale-faced, heavy-eyed child, with a fat, heavy baby in her lap: "Tell us how to be happy." And the rest took up the word: "Yes, tell us how to be happy." With pitiful tears in her eyes, at the sight of those poor children of the dirty, sickly, miserable slums wanting to find happiness, Mrs. Palmer gave them three rules for being happy. First, commit something to memory every day, something good. It needn't be much—three or four words will do; a Bible verse, perhaps. "Do you understand?" she said, much afraid that they didn't.

But one little girl cried out: "I know; you want us to learn something we'd be glad enough to remember if we went blind." "That's it exactly," answered Mrs. Palmer, with delight, "something you'd like to remember if you went blind." Her second rule for happiness was: "Look for something pretty every day—a leaf, a flower, a cloud, a star—and stop long enough before it to say, 'Isn't it beautiful?'" and the girls promised they would, every day. And her third rule was: "Do something for somebody every day." "O, that's easy," the girls cried; "we have to tend babies and run errands every day. Isn't that doing something for somebody?" And Mrs. Palmer told them it was. The next week when she went down into the slums, a tiny girl lugging the proverbial heavy baby on the street, grabbed Mrs. Palmer by the arm, and said: "I done it." "Did what?" asked Alice Palmer. "Done what you told us, last week." And the dear, Christlike woman made the child put the sleeping baby down on the sidewalk and tell her all about how she had done it.—*The Methodist Review*, July–August, 1908. (Reprinted by permission.)

When Adoniram Judson lay chained in a foul Burmese prison, his captors asked, "Well, what about the prospects of foreign missions now?"

Judson replied, "They are just as bright as the promises of God."

General Booth, the founder of the Salvation Army, was once asked what he made of the difficulties of the Bible.

He replied, "I do in my reading of the Bible what I do when I am eating a bloater. When I come across a bone,

I just put it on one side of my plate, and go on till I find the next nourishing mouthful."

A woman told Huxley that she got up and left the church when the minister began to read the Athanasian Creed in which she did not believe. "Now, Mr. Huxley, don't you think I was quite right to mark my disapproval?" "My dear lady," he replied, "I should as soon think of rising and leaving your table because I disapproved of one of the entrées."

When Whittier was a little boy of seven, he was taken by his mother to see a girl who had lost her character, and who was now dangerously ill. The pious people of the village let her severely alone, but the poet's mother, who was a Quaker woman with a very kind heart, did not allow herself to be influenced by common prejudice. Whittier never forgot how his mother addressed the sufferer as "my dear girl," gave her food, and attended to her comfort. "After awhile," he told me, "I went out of doors, and looking up to the blue sky, I thought that the God who lived up there must be as good as my mother. If she was so helpful to wicked people, He could not be less kind. Since that time," he added, "I have never doubted the ultimate goodness of God and His loving purpose for the world."—*Louise Chandler Moulton.*

Said President John Quincy Adams on a public occasion: "There are two prayers that I love to say—the first is the Lord's Prayer, and because the Lord taught it; and the

other is what seems to be a child's prayer, 'Now I lay me down to sleep'; and I love to say that because it suits me. I have been repeating it every night for many years past, and I say it yet, and I expect to say it my last night on earth if I am conscious."

I remember hearing of a young man who went to a minister of Christ in great distress about his spiritual state. He said to the minister, "Sir, can you tell me what I must do to find peace?" The minister replied, "Young man, you are too late." "Oh!" said the young man, "You don't mean to say I am too late to be saved?" "Oh, no," was the reply, "but you are too late to do anything. Jesus did everything that needed to be done twenty centuries ago."—*The Wonderful Word.*

In his *Analecta* Robert Wodrow has a touching incident of his own father. "He was much affected with his worthy son, Mr. Alexander Wodrow's death, it being somewhat suddain and surprising. Yet he carried very Christianly under that sharp dispensation. . . . He went down to the place where his son's corpse was. He stayed some time. They enquired at him what he had been doing there. 'I was,' sayes he, 'thanking God for thretty-one years' loan of Sandy, my dear son.'"

A little girl was to undergo an operation. The physician said to her as he was about to place her upon the operating table: "Before we can make you well, we must put you

to sleep." The little girl looked up, and smiling, said, "Oh, if you are going to put me to sleep I must say my prayers first." Then she knelt down beside the table and said:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep,
If I should die before I wake,
I pray thee, Lord, my soul to take."

The surgeon said afterward that he prayed that night for the first time for thirty years.—*Zion's Watchman.*

A very sick man turned to his physician as he was leaving, a Christian physician, and said to him:

"Doctor, I want to ask you a question."

"Yes," he said. "What is it?"

"Am I going to get well?"

The doctor hesitated a moment, and the patient said to him:

"Don't treat me as a child. I have a right to know. Tell me."

"Well," he said, "you may recover again, but the second or third attack is pretty sure to prove fatal."

The man caught the doctor's coat and said to him: "Doctor, I am afraid to die. I tell you honestly I am afraid to die. Tell me what lies on the other side."

Very quietly the doctor said: "I do not know."

"You don't know? You, a Christian man, do not know what is on the other side?"

The doctor gave no answer for a moment, but held the door open, on the other side of which they had heard a scratching and a whining once in a while. And as he held the door open his dog sprang into the room and leaped upon him with every show of gladness. And the doctor turned to the patient and he said: "Did you notice that

dog? He had never been in this room. He did not know one thing that was here. He knew nothing about it, absolutely nothing, except just this one thing: he knew his master was on the other side of that door. And so the moment I opened it he sprang in.

"I know little about what is on the other side of death, but I do know one thing: my Master stands there, and that is enough, so that when the door opens I shall pass through with no fear, only with gladness."

C. A. R. JANVIER, in *Record of Christian Work.*

Dr. Grenfell, the medical apostle of the Labrador, told the Northfield students the other day how Mr. Moody's touch had turned his life into its present channel. In 1883 he was a medical student, utterly indifferent to religion, and caring most for athletics. He drifted into a Moody meeting in London. He was on the point of leaving in disgust, when Mr. Moody saved the situation by jumping up in the midst of the tiresome prayer of invocation, in all his incisive and unconventional manner. "We will sing a hymn while the brother finishes his prayer" said the evangelist. Dr. Grenfell said he liked the practical sense and the simple manly attitude of the great evangelist, and left the room feeling that there was something bigger and better than his heart possessed. His conversion was the result.—*Zion's Herald.*

A poor itinerant Methodist minister went to Colchester to preach. It was a cold day and he found only fifteen or twenty people in that little primitive chapel.

He was in doubt as to whether he should preach to such a small number. They said, "You must preach." He went up into the pulpit and took for his text, "Look unto me and be ye saved." The whole sermon was only a repetition in different form of the one thought, look to Christ. "A young lad up in the gallery looks very sad. He will never get any comfort until he looks to Christ." If the angels of God looked down anywhere that day it was where that poor itinerant Methodist minister was talking to that lad in the gallery. The boy went home and the father said, "Bed time." "No, father, I want to talk with you. I have been to-day down into that little Methodist chapel. I have been under conviction for weeks, and that man told me to look to Christ and I have been converted." Heaven knows who that boy in the gallery was, the world knows, but from that day Charles H. Spurgeon never saw that preacher again.—*New York Christian Advocate.*

When Henry Drummond was a boy in Stirling, Scotland, he attended a monster Sunday school service. The church, being crowded when he came in with his school, he was pushed to the pulpit stairs and, finally, into the pulpit itself. "The speaker began his sermon by comparing the Bible to a tree, each book being a branch, each chapter a twig, each verse a leaf," Drummond wrote years later.

"'My text is in the thirty-ninth branch, the third twig, and the seventeenth leaf,' the speaker said. 'Try and find it for me.'" The boy Henry stepped from behind him and said, "Malachi third and seventeenth." "Right, my boy; now take my place and read it out," the preacher responded. When Henry had read, the minister laid his hand on the boy's head and said, "Well done; I hope some day you will be a minister."—*The Christian Work.*

"Young man," said the proprietor of a village hotel to a youth who was carelessly calling on God and the devil to certify to the truthfulness of certain remarks of an indifferent character which he was belching forth without restraint or restriction: "Young man, I will give you ten dollars if you will go into yonder graveyard, alone, at midnight and utter the same oaths."

The Swedish Nightingale, Jenny Lind, made a great success as an operatic singer, and money poured into her purse. Yet she left the stage when singing her best and never went back to it. She must have missed the money, the fame, and the applause of thousands, but she was content to live in privacy.

Once an English friend found her sitting on the steps of a bathing machine on the sea sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset.

They talked, and the conversation drew near to the inevitable question: "Oh, Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success?"

"When, every day," was the quiet answer, "it made me think less of this (laying a finger on the Bible) and nothing at all of that (pointing to the sunset), what else could I do?"—*Onward.*

There was a servant-girl in London whose mistress said one day, "What church do you go to?" "Mr. Spurgeon's." "Why, do you like Mr. Spurgeon?" "Why, yes; beyond all others. Whenever I hear Mr. Spurgeon preach, I feel that I am bound to sweep under the mats."

There is a legend that on the night of the exodus a young Jewish maiden, the first born of the family, was so troubled on her sick bed that she could not sleep. "Father," she anxiously inquired, "are you sure that the blood is there?" He replied that he had ordered it to be sprinkled on the lintel. The restless girl would not be satisfied until her father had taken her up and carried her to the door to see for herself; and lo! the blood was not there! The order had been neglected, but the father made haste to put on his door the sacred token.

There was to be a prize fight and a Sunday School picnic on the same day and two boats were waiting at the wharf to carry passengers to the respective places. Two men were late. One was going to the prize fight, the other to the picnic and they ran to catch their boat. The picnic boat was just shoving off from shore and the saloon-keeper man by mistake got on it and the picnic man by mistake got on the other boat. When the man who wanted to go to the picnic heard the swearing and saw the drinking and gambling and found that he was on the wrong boat he begged the captain to let him off but he would not. He had to endure the smoke and foul language. When the man going to the prize fight heard the singing and prayer and godly conversation and saw his blunder he pleaded with the captain to shove to shore, but he would not; then said he to the captain, "Let me off anywhere; put me on a rock—anywhere but here, for this is hell."—*The Expositor.*

A country minister passing the home of one of his parishioners, saw her standing by a broken line of newly

washed clothes, which lay in the dust. She was tired and it meant that she must gather them up and wash them all over again. But she was not groaning nor weeping, nor complaining. She was singing the doxology. Her pastor stepped up to her and said:

"Madam, are you singing because your clothes are in the dust?"

She replied cheerfully:

"I am singing while they are in the dust."—*Exchange.*

A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them.

"Yes," said the lady, "I will take some."

So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch.

"Why don't you come in and see that I measure your berries right?" said the lady; "how do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worse of it?" said the lady; "what do you mean by that?"

"Why, madam," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think you would be getting the worst of it?"

The boy was right. He who steals, or does anything wrong or mean, just to gain a few cents or a few dollars, burdens himself with a sin which is worse than all the gain. Let this be borne in mind—the one who does a wrong to another always gets the worst of it.—*Selected.*

Dr. Albert Barnes, the great Biblical Commentator, was called at one time to visit a dying parishioner who, when his pastor came to his bedside, said: "*Doctor, I have not heard a sermon for twenty years. Tell me how to be saved.*" Surprised at his words, Dr. Barnes said: "From your demeanor I thought you one of my most attentive hearers." But the man replied, "Alas, doctor, I have always taken that time to *plan my business* for the next week."

ADDRESSES ITALICIZED FOR SUGGESTION

Selections from Lincoln's Addresses italicized for suggestions for speeches.

GETTYSBURG ADDRESS

NOVEMBER 19, 1863

Fourscore and seven years ago *our fathers* brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final restingplace for *those who here gave their lives that that nation might live.* It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. *The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living,* rather,

to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us *to be here dedicated to the great task remaining* before us—*that* from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; *that* we here highly resolve that these dead shall not have died in vain; *that* this nation, under God, shall have a new birth of freedom; and *that* government of the people, by the people, for the people, shall not perish from the earth.

FIRST INAUGURAL ADDRESS

March 4, 1861

I take the official oath to-day with no mental reservations, and with no purpose to construe the Constitution or laws by any hypercritical rules. And while I do not choose now to specify particular acts of Congress as proper to be enforced, *I do suggest that it will be much safer for all, both in official and private stations, to conform to and abide by all those acts which stand unrepealed, than to violate any of them, trusting to find impunity in having them held to be unconstitutional.*

It is seventy-two years since the first inauguration of a President under our National Constitution. During that period fifteen different and greatly distinguished citizens have, in succession, administered the executive branch of the government. They have conducted it through many perils, and generally with great success. Yet, with all this scope of precedent, I now enter upon the same task for the brief constitutional term of four years under great and peculiar difficulty. A disruption of the Federal Union, heretofore only menaced, is now formidably attempted.

I hold that, in contemplation of universal law and of the

Constitution, *the Union of these States is perpetual.* Perpetuity is implied, if not expressed, in the fundamental law of all national government. It is safe to assert that no government proper ever had a provision in its organic law for its own termination. Continue to execute all the express provisions of our National Constitution, and the Union will endure forever—*it being impossible to destroy it except by some action not provided for in the instrument itself.* Again, if the United States be not a government proper, but an association of States in the nature of contract merely, can it, as a contract, be peaceably unmade by less than all the parties who made it? *One party to a contract may violate it—break it, so to speak, but does it not require all to lawfully rescind it?*

SECOND INAUGURAL ADDRESS

MARCH 4, 1865

Fellow-Countrymen: At this second appearing to take the oath of the presidential office, there is less occasion for an extended address than there was at the first. Then a statement, somewhat in detail, of a course to be pursued, seemed very fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself; and it is, I trust, reasonably satisfactory and encouraging to all. *With high hope for the future,* no prediction in regard to it is ventured.

On the occasion corresponding to this four years ago, all thoughts were anxiously directed to an impending civil

war. All dreaded it—all sought to avoid it. While the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it with war—seeking to dissolve the Union, and divide effects, by negotiation. Both parties deprecated war; but one of them would make war rather than let the nation survive; and the other would accept war rather than let it perish. And the war came.

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the Southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was, somehow, the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union, by war; while the government claimed no right to do more than to restrict the territorial enlargement of it.

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease when, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. *Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully.*

The Almighty has his own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come,

but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? *Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away.* Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; *to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan*—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

SPEECH IN INDEPENDENCE HALL, PHILADELPHIA

FEBRUARY 22, 1861

MR. CUYLER: I am filled with deep emotion at finding myself standing in *this place, where were collected together the wisdom, the patriotism, the devotion to principle, from which sprang the institutions under which we live.* You have kindly suggested to me that in my hands is the task of restoring peace to our distracted country. I can say in return, sir, that all the political sentiments I entertain have been drawn, so far as I have been able to draw them,

from the sentiments which originated in and were given to the world from this hall. *I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence.* I have often pondered over the dangers which were incurred by the men who assembled here and framed and adopted that Declaration. I have pondered over the toils that were endured by the officers and soldiers of the army who achieved that independence. I have often inquired of myself what great principle or idea it was that kept this Confederacy so long together. *It was not the mere matter of separation of the colonies from the motherland, but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time.* It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence. Now, my friends, can this country be saved on that basis? If it can, I will consider myself one of the happiest men in the world if I can help to save it. If it cannot be saved upon that principle, it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say I would rather be assassinated on this spot than surrender it. Now, in my view of the present aspect of affairs, there is no need of bloodshed and war. There is no necessity for it. I am not in favor of such a course; and I may say in advance that there will be no bloodshed unless it is forced upon the government. The government will not use force, unless force is used against it.

My friends, this is wholly an unprepared speech. I did not expect to be called on to say a word when I came here. I supposed I was merely to do something toward raising a flag. I may, therefore, have said something indiscreet. [Cries of "No, no."] But I have said nothing but what I

am willing to live by, and, if it be the pleasure of Almighty God to die by.

Selections from Washington's farewell address italicized for suggestions for speeches.

That, in fine, the happiness of the people of these States, under the auspices of liberty, may be made complete, by so careful a preservation and so prudent a use of this blessing as will acquire to them the glory of recommending it to the applause, the affection, and adoption of every nation, which is yet a stranger to it.

The Unity of Government which constitutes you one people, is also now dear to you. It is justly so; for it is a main Pillar in the Edifice of your real independence; the support of your tranquillity at home; your peace abroad; of your safety; of your prosperity; of that very Liberty, which you so highly prize.

And what is of inestimable value! they must derive from Union an exemption from those broils and wars between themselves, which so frequently afflict neighbouring countries, not tied together by the same government; which their own rivalships alone would be sufficient to produce; but which opposite foreign alliances, attachments and intrigues would stimulate and embitter. *Hence likewise they will avoid the necessity of those overgrown Military establishments, which under any form of government, are inauspicious to liberty, and which are to be regarded as particularly hostile to Republican Liberty.*

Respect for its authority, compliance with its Laws, acquiescence in its measures, are duties enjoined by *the*

fundamental maxims of true Liberty. The basis of our political systems is the right of the people to make and to alter their Constitutions of Government. But the constitution which at any time exists, till changed by an explicit and authentic act of the whole People, is sacredly obligatory upon all. The very idea of the power and the right of the People to establish Government, presupposes the duty of every individual to obey the established Government.

Of all the dispositions and habits, which lead to political prosperity, Religion and morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labour to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens. The mere Politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connexions with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths, which are the instruments of investigation in Courts of Justice? *And let us with caution indulge the supposition, that morality can be maintained without religion.* Whatever may be conceded to the influence of refined education on minds of peculiar structure—reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principle.

The great rule of conduct for us, in regard to foreign Nations, is, in extending our commercial relations, to have with them as little Political connection as possible. So far as we have already formed engagements let them be fulfilled with perfect good faith. Here let us stop.

Europe has a set of primary interests, which to us have none, or a very remote relation. Hence she must be en-

gaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence therefore it must be unwise in us to implicate ourselves, by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships, or enmities.

In relation to the still subsisting War in Europe, my Proclamation of the 22d of April, 1793, is the index to my plan. Sanctioned by your approving voice and by that of Your Representatives in both Houses of Congress, the spirit of that measure has continually governed me—uninfluenced by any attempts to deter or divert me from it.

After deliberate examination with the aid of the best lights I could obtain, I was well satisfied that our country, under all the circumstances of the case, had a right to take, and was bound in duty and interest to take, *a Neutral position*. Having taken it, I determined, as far as should depend upon me, to maintain it, with moderation, perseverance and firmness.

The considerations which respect the right to hold this conduct, it is not necessary on this occasion to detail. I will only observe, that according to my understanding of the matter, that right, so far from being denied by any of the Belligerent Powers, has been virtually admitted by all.

The duty of holding a neutral conduct may be inferred, without anything more, from the obligation which justice and humanity impose on every Nation, in cases in which it is free to act, to maintain inviolate the relations of Peace and Amity toward other Nations.

QUOTATIONS—AMERICANISM

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the

Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice.—From *Address to Young Men's Lyceum of Springfield, Ill., Jan. 27, 1837*, when Lincoln was twenty-seven years of age

If we bring together people from different lands, of different creeds and varied conditions, and merge them into one America, the product will be the greatest of all nations and a race that will long hold a compelling place in the world. But we do object to the foreign-born citizen who attempts to decide American questions for a foreign reason. Whether he be of German lineage and proposes to determine American policy because of German prejudices, or whether he be Irish, Italian, Hungarian, Russian, who seeks for similar reasons to decide upon American questions, I bitterly resent the abuse of American citizenship or residence for the purpose of political or warlike propaganda in foreign countries. Under no guise can this country be made the breeding place for intrigue. We welcome those who honestly desire to become American citizens and adopt

America as their own, but we abhor the intriguer who at the same time would secretly plot against us and our best interests.—*General Pershing.*

Those are quite right who tell us that it is just as immoral to say "I love every other country as well as my own," as to say, "I love every other woman as well as my wife." God has set us in families and in nations, and we realize our best possibilities in loyal allegiance to those relationships.

If I am a true patriot, I shall want my nation to have its rights in its dealings with other nations; but, if I am a true patriot, I shall even more desire that my nation prove true to its duties and fulfill its rightful obligations, in the general society of the nations. Just as my love for my home makes me the more eager for a national life worthy of that home, so my love of country should make me more eager for an international life and order in which a nation can safely play the part of a Christian nation.—From *Christian Internationalism—W. P. Merrill.*

I am proposing, as it were, that the nations should with one accord adopt the doctrine of President Monroe as the doctrine of the world: that no nation should seek to extend its polity over any other nation or people, but that every people should be left free to determine its own polity, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful.

I am proposing that all nations henceforth avoid entangling alliances which would draw them into competitions of power, catch them in a net of intrigue and selfish

rivalry, and disturb their own affairs with influences intruded from without. There is no entangling alliance in a concert of power. When all unite to act in the same sense and with the same purpose all act in the common interest and are free to live their own lives under a common protection.

I am proposing government by the consent of the governed; that freedom of the seas which in international conference after conference representatives of the United States have urged with the eloquence of those who are the convinced disciples of liberty; and that moderation of armaments which makes of armies and navies a power for order merely, not an instrument of aggression or of selfish violence.

These are American principles, American policies. We could stand for no others. And they are also the principles and policies of forward looking men and women everywhere, of every modern nation, of every enlightened community. They are the principles of mankind and must prevail.—*Woodrow Wilson.*

Our country needs citizens who are straight-forward enough to tell the truth to themselves, charitable enough to think no ill of their neighbors, sound of judgment to value men and things for what they really are, strong of principle to sink the ideal of self in the ideal of duty. He that doeth these things shall never be moved. . . . But the example of Germany shows us how a nation can develop professional efficiency to the very highest degree, and yet miss altogether the habits and powers of mind which are essential to political freedom and Christian conduct. . . . But the history of the Italian Renaissance shows how men can devote themselves so exclusively to culture

that they become bad citizens and bad Christians. . . . Give political freedom to a group of men who are not accustomed to govern themselves, and farsighted management of public affairs becomes an impossibility from the start. —From *The Moral Basis of Democracy.*—*Arthur T. Hadley.*

It is unquestionable that the written constitution drawn up in the cabin of the *Mayflower* was the main source from which was derived the plan of self-government of which the United States are so justly proud. That plan in later days was happy to have found its epigram, invented by Theodore Parker and made immortal by Abraham Lincoln. It ran, "Government of the people, for the people, by the people."—*Rev. John Kelman.*

No one has said one essential thing better than General Pershing. It would be well if it were inscribed in many public places to confront Americans of all classes:

If this Republic is to remain the land of the free and continue to grow in strength and usefulness, both the native and foreign born, who exercise the right of suffrage, must one and all be thoroughly schooled in the meaning of democracy and in the duties and obligations of the citizen.

The Republic cannot endure permanently half American and half hyphenated.—*The New York Times.*

I announce as the essential of a true democracy laws which confer equal privileges, guarantee equal protection and impose equal penalties.—*Thos. R. Marshall.*

"Three things constitute Americanism, the recognition of rights, the guarantee of those rights by law, and a system to apply that law. When people are taught by education the value of those three principles of Americanism, our work will be largely accomplished."

David Jayne Hill.

"We are at the beginning of an age in which it will be insisted that the same standards of conduct and of responsibility for wrong done shall be observed among nations and their governments that are observed among the individual citizens of civilized states." "It is clear that nations must in the future be governed by the same high code of honor that we demand of individuals."

Woodrow Wilson.

QUOTATIONS—THE CONSTITUTION OF THE U. S. A.

The Constitution persists because its founders, with almost superhuman wisdom, made it really a Constitution —a document of underlying principles freed from attempts at their detailed application—and not a code of laws; and because they made it conform to the settled habits of political thinking of the Anglo-Saxon colonists, who were the original builders of the nation. The moods and passions of a people, whether European or American, must never be permitted to overthrow the institutions which represent the historical development and expression of their deepest convictions. So the Constitution, interpreted by the Judiciary, stands as a sentinel over the hard-won civil liberty of the American branch of the Anglo-Saxon people and those others who have joined them, and pre-

vents a passing wave of opinion, which commands a temporary majority, from subverting or damaging the foundations of the whole political structure.

From *The American As He Is— Nicholas Murray Butler.*

And say finally whether peace is best preserved by giving energy to the government, or information to the people. This last is more certain and the most legitimate engine of government. Educate and inform the whole mass of the people. Enable them to see that it is to their interest to preserve peace and order, and they will preserve them, and it requires no very high degree of education to convince them of this. They are the only sure reliance for the preservation of our liberty. After all, it is my principle that the will of the majority should prevail. If they approve the proposed Constitution in all its parts, I shall concur in it cheerfully, in the hopes they will amend it whenever they shall find it works wrong. This reliance cannot deceive us as long as we remain virtuous; and I think we shall be so as long as agriculture is our principal object, which will be the case while there remain vacant lands in any part of America. When we get piled upon one another in large cities, as in Europe, we shall become corrupt as in Europe, and go to eating one another as they do.

From a letter of Thomas Jefferson to James Madison, dated Dec. 20, 1787, Paris.

Now, and here, let me guard a little against being misunderstood. I do not mean to say we are bound to follow implicitly in whatever our fathers did. To do so would be to discard all the lights of current experience—to reject all

progress, all improvement. What I do say is that if we would supplant the opinions and policy of our fathers in any case, we should do so upon evidence so conclusive, and argument so clear, that even their great authority, fairly considered and weighed, cannot stand; and most surely not in a case whereof we ourselves declare they understood the question better than we.—*Lincoln.*

QUOTATIONS—ECONOMICS

On May 10, 1905, a committee representing striking Chicago teamsters presented a petition to President Roosevelt. Among other wholesome things he said to the members of this committee:

"I am a believer in unions. I am an honorary member of one union. But the union must obey the law, just as the corporation must obey the law. As yet no action whatever has been called for by me, and most certainly if action is called for by me I shall try to do exact justice under the law to every man, so far as I have power. But the first essential is the preservation of law and order, the suppression of violence by mobs or individuals."

THE RIGHTS AND THE OBLIGATIONS OF ORGANIZED LABOR

The organization of the Labor Unions is, as is now generally admitted, desirable, not to say essential, for the purpose of protecting and furthering the rightful interest of the workers, or at least of that portion of the workers who are prepared to accept membership in the Union. It is further desirable as giving means by which agreements

can be made and negotiations carried on between the employed and the employers.

Under the Constitution, all citizens possess, or have believed that they possess, a guaranty of equality before the law; it is the theory of the Constitution that special privilege should be accorded to no class or to no group of citizens. The groups of citizens referred to generally as capitalists, brought together from small investors as well as large, to be utilized in carrying on the work of big business, such as railroads, manufacturing concerns, etc., have found it advisable, and have also found it necessary, to accept the responsibilities that belong to incorporation. These corporations representing, as said, the aggregate of the savings of many, are responsible to the law, and if they permit a breach of law their resources, including as well their other property, their cash balances, are liable for the penalties of the law.

The Unions have refused to accept incorporation. The head of the Federation is quoted as stating that they do not wish to incur the risk of having their savings appropriated under some judgment of the law. The question is asked why the Unions and their savings should not be placed in the same relations to the law as is borne by the directors and the shareholders of other groups of citizens. The savings are liable to appropriation only if the law is broken.

Is it not the case that there has been frequent failure on the part of the Unions to give co-operation to the authorities in the tracing of crime and for bringing penalties to bear upon criminals whose work has, to all appearance at least, been done under the direction of organized labor, or for the purpose of forwarding some immediate aim of organized labor?

It is charged that there are many instances of a policy of terrorism and of criminal action on the part of individual

members of certain Unions from the time of the blowing up of the Lost Angeles *Times* to the present day.

It is asked whether there are any instances on record of action on the part of the authorities of the Union to expel, or even to reprimand a member for criminal activities.

The Constitution guarantees to every citizen equal protection under the law. It is charged that the Unions claim the right to prevent fellow citizens who prefer not to accept membership in the organization, from carrying on work, that is to say from getting a livelihood.

It is charged that this claim has in many cases been maintained by force, by the breaking of heads and by assaults of other kinds.

The question is asked whether the Unions will admit that such assaults or terrorism have been carried on under the instructions of their officials, or whether they will contend that the officials were unable to prevent certain of their members from thus breaking the law and from interfering with the rights of their fellow citizens?

It is charged that there has been an increasing policy on the part of the Unions for decreasing output, and that, in certain trades at least, the standard of the work done was kept to the level that could be reached by the laziest or the most inefficient workers.

It is stated that in certain industries, specifically, for instance, in the laying of bricks, there has been, since the reduction of the hours of the working day, a material lessening in the output per hour.

It is charged that the capacity possessed by certain exceptional workmen for increasing output, and, therefore, for securing larger returns for himself, is frequently discouraged in order that there might not be an unsatisfactory comparison between the work of the most skilled and the most energetic with that of the laziest or least efficient.

The whole country is interested in seeing that the Unions

secure fair play and that they secure and retain the good opinion of the communities in which their work is carried on. It seems to me, however, that if such good opinion is to be secured and maintained, some writers who possess first-hand knowledge of the method of the Union organizations and who are in substantial sympathy with the legitimate purposes of these organizations ought to be ready to place before the public a consideration of these issues which do arise from time to time between the Unions and the community.—*Geo. Haven Putnam, New York, November, 1921.*

LABOR'S RIGHTS

More than a hundred unions represented in the American Federation of Labor have drawn up a bill of rights in which there are elaborate specifications of what the community owes labor, but nothing about what labor owes the community. Five millions of workers are a considerable force. Respect is due to their opinions, even if wrong. When their acts are wrong, the other 100,000,000 in self-defense must correct their errors or submit to wrong themselves. When Americans, organized or unorganized, assert superiority to the law, there is an end of argument and the law must be enforced.

First on the list of labor's rights is that of organization. It is an undisputed right, but it does not carry with it the right of unlawful conduct after organization. The right and practice of "collective bargaining" also is undisputed, but it is not the right of Federationists alone. It is the equal right of all, and in fact would be worthless or intolerable if it were taken to mean that the Federationists could mass their forces to compel individual workers or employers to submit to duress. Collective bargaining is

not compulsory bargaining. Under the law it implies the meeting of free minds. Collective bargaining outside the law is also outside reason and right. The right to work and to cease work is an undisputed right of all, and belongs to the unorganized as well as to the Federationists. But the right to strike does not include the right to prevent others from working. The right to bestow or withhold patronage individually is conceded, but does not include the right to prevent others from exercising the same right individually. The right to the exercise of collective activities in furtherance of the welfare of labor does not excuse crimes. One man's labor may not be another man's property, but every man's labor is his own property, and an injunction in defense of the laborer's inalienable property may be the most sacred of legal procedures. To abolish injunction process for the benefit of organized labor would be to subject all workers to the domination of labor, using its collective force to subvert the law.

The list of political "rights" is too long for specification, but there ought to be nothing contentious in the declaration that political rights belong to citizens, and not to unionists alone. It is a mistake to embody doubtful rights or differences of opinion in statutes. When labor declares its intention to resist the laws as declared by the courts, and to refuse to recognize injunctions, it does not assert a right but declares war on all lovers of law. To substitute the will of labor for the rule of law is to turn America into Russia, in whatever weasel words the intention may be avowed. No American should violate the law or tolerate its violation by others.—*Editorial in NewYork Times, 1921.*

I believe with all my heart that industrial peace would be secured and maintained, and industrial prosperity follow

upon that stability, if all through the economic life of our nation two rights were granted to every workingman; and those two rights are, not bigger wages and shorter hours (the best workingmen might still be dissatisfied, and rightly, if they were paid twenty-five dollars for a two-hour day under the present system). The two rights are first, the right to the same share in the government of the industry that every man now has in the government of the country, whereby he may have a voice and a clear right and opportunity to organize to carry out his ideas with no fear that any expression of opinion or any vote on his part will react unfortunately on him or his home; and second, the right to know what profits are made in the industry, and exactly how and for what they are disbursed. And I believe that industrial peace and good-will would follow the securing of those two rights, just because I am an American, and those are in line with the principles and ideals of Americanism. Let the real principles of our American democratic system once be worked out through our industrial life and the major economic problems will have been met and solved.

Rev. W. P. Merrill.

"For more than eighty-six years I have kept my accounts most exactly. I do not care to do so any longer, having the conviction that I economize all that I obtain, and give all that I can,—that is to say, all that I have."

John Wesley.

It is sometimes said that the United States is backward in the popular understanding of the issues at stake in industrial and social conflict. If this is true we must re-

member that the generation in the United States which has just passed off the scene completed the conquest of the frontier under conditions which called for and gave free play to individual initiative, and which produced an individualist type of democracy. The present generation indeed faces a new task. A more socialized type of life—political, industrial, social—is the next requirement. But the whole atmosphere in which the present generation has been reared has made for individualism, and for the search for as much personal profit as can be found anywhere. The rule has been, "Every man for himself and the devil take the hindmost." The fact that the devil has got not only the hindmost but more than he should of the foremost has not indeed disturbed us as it ought; but still the need is fundamentally for sound instruction from a changed point of view. The problem is that of the transformation of an entire social climate.

(*Reprinted by permission.*)—*The Journal of Religion.*

Put one hundred men on an island where fish is a staple article of sustenance. Twenty-five of the men catch fish. Twenty-five others clean the fish. Twenty-five cook the fish. Twenty-five hunt fruit and vegetables. The entire company eats what thus is gathered and prepared.

So long as everybody works there is plenty. All hands are happy.

Ten of the allotted fish catchers stop catching fish.

Ten more dry and hide part of the fish they catch.

Five continue to catch fish, but work only part of the day at it.

Fewer fish go into the community kitchen.

But the same number of men insist upon having the same amount of fish to eat as they had before.

The fifty men who formerly cleaned and cooked the fish have less to do owing to the undersupply of fish. But they continue to demand food.

Gradually greater burdens are laid upon the fruit and vegetable hunters. These insist upon a larger share of fish in return for their larger efforts in gathering fruit and vegetables. It is denied them and soon twenty of the twenty-five quit gathering fruit and vegetables.

But the entire one hundred men continue to insist upon their right to eat.

The daily food supply gradually shrinks. The man with two fish demands three bananas in exchange for one of them. The man with two bananas refuses to part with one for fewer than three fish.

Finally the ten men remaining at work quit in disgust. Everybody continues to eat. The hidden fish are brought to light and consumed. Comes a day when there is no food of any kind. Everybody on the island blames everybody else.

What would seem to be the solution? Exactly! We thought you would guess it.

For we repeat that you can't eat, buy, sell, steal, give away, hoard, wear, use, play with or gamble with WHAT ISN'T.—*Chicago Herald and Examiner.*

We are working in coöperation with others and also in competition with them. It is the essence of the competitive system that the man who can show the most results to his credit shall be given the largest opportunity for leadership in the coöperative organization. The competitive system is a good one—an essentially Christian one. The parable of the ten talents lays down the theory of competition as a fundamental part of the Christian doctrine. But, like

every other good thing, competition is liable to be abused. It is good only so long as it is open and fair. If it ceases to be open and fair it is not competition, but cheating.

Arthur T. Hadley.

During the debate on the tax bill in the Senate on Oct. 20, 1921, Senator Lenroot of Wisconsin placed in the record a table giving the number of persons in the United States who pay taxes on incomes of $6,000 and upwards. The table follows:

Income	Persons paying
$6,000 to $ 100,000	500,600
100,000 to 150,000	3,400
150.000 to 250,000	1,738
250,000 to 500,000	738
500,000 to $1,000,000	174
Over $1,000,000	54
Total	506,704

QUOTATIONS—EDUCATION

I would feel that I had performed well the part that has providentially fallen to me if I could impress upon everyone who goes out this year with a diploma the thought that it is not a certificate of right to special favor and profit in the world but rather a commission of service.

Warren G. Harding.

A ribald world has a good deal of fun at the expense of the college boy, but in its sinful old heart it knows that when it wants leaders, whether in industry or commerce,

in army or navy, in government, in medicine, in law, in religion, or in teaching, or in agriculture, it generally has to go to the college to get them.

Charles A. Richmond.

The boy who goes directly from the high school into the factory or the office necessarily works in a somewhat narrow horizon. The daily duty looms up large before him and crowds other duties out of sight. The professional standard of success occupies so large a place in his world that he finds it hard to get a wider outlook and attain wider ideals of conduct. But the boy who comes to college studies different kinds of things and meets different kinds of men and is brought in contact with different kinds of interests. He is taught to judge of the politics of the day by the larger standards of history. He learns to judge the petty aims and ideals of people about him in the light of the larger ideals of philosophy and of poetry.

Arthur T. Hadley.

Put a hundred boys together, and the fear of being laughed at will always be a strong influencing motive with every individual among them. If a master can turn this principle to his own use, and get boys to laugh at vice, instead of the old plan of laughing at virtue, is he not doing a very new, a very difficult, and a very laudable thing?

Sidney Smith.

Dr. Edward Francis Green, Headmaster of Pennington School for Boys, turned a well-phrased passage in an inaugural address when he said:

Quotations

"This school does not confer degress upon graduates, but I will not be happy unless each one of my boys have before they leave this school won all of the five degrees I will give you:

"A.B.—*Ardent Believer.* Doubt does not accomplish things, belief accomplishes.

"M.D.—*Magnificent Dreamer.* Dream true, high ideals, and move toward them.

"Litt.D.—*Devotee of Literature.* Become a lover of the best in literature and remember that at the forefront of all books stands The Book—The Bible.

"F.R.S.—*Fellow of Regular Supplication.* Present yourself daily before the throne of God.

"D.D.—*Doer of Deeds.* By their fruits ye shall know them."

Those degrees are not dependent on the votes of academic senates, but are within the reach of all who strive to attain them.—*New York Christian Advocate.*

He who sees farther than others can give the world vision; he who stands steadier than others can give it character; he who forgets himself in doing things for others can give it religion.—*Arthur T. Hadley.*

But nobody can learn to count straight, or talk straight, or hit straight without a good deal of conscious and rather disagreeable preliminary practice.—*Arthur T. Hadley.*

The entire object of true education is to make people not merely do the right things,—but enjoy the right things—

not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.—*Ruskin.*

An educated person takes command of new situations and novel undertakings, as an officer takes command of his troops. And how is it that this capacity to command has been developed? It is reached through the training to obey. The educated mind has been taught by greater minds and has felt the authority of greater thoughts. The laws of nature, the masters of literature, the great achievements of science or art, have taught one reverence and loyalty, and that acceptance of intellectual leadership makes one in his own time a leader. He has been a man under authority; and, therefore, when his own education comes to be tested he becomes a man having authority, to whom less educated minds turn as to one who is fit to lead. The educated man stands on the shoulders of the past and so looks farther into the future. He is saved from repeating old mistakes by knowing what the past has learned and has had to unlearn. He does not have to begin things; he is able to start with the momentum of the past.

Francis Greenwood Peabody.

After each recitation, while my mind was on the subject of it, I began the preparation of the next lesson on the same subject:—*H. G. Mitchell.*

The circulation of America's newspapers and periodicals reaches a total of 15,475,145,102 copies a year, while

the circulation of the daily newspapers aggregates 32,735,937 copies a day.—*Statistics of the Census Bureau, 1920.*

QUOTATIONS—FLAG OF THE U. S. A.

MAKERS OF THE FLAG

Delivered on Flag Day, 1914, before the Employees of the Department of the Interior, Washington, D.C., by Franklyn K. Lane, Secretary of the Interior.

This morning, as I passed into the Land Office, The Flag dropped me a most cordial salutation, and from its rippling folds I heard it say: "Good morning, Mr. Flag Maker."

"I beg your pardon, Old Glory," I said, "aren't you mistaken? I am not the President of the United States, nor a member of Congress, nor even a general in the army. I am only a government clerk."

"I greet you again, Mr. Flag Maker," replied the gay voice, "I know you well. You are the man who worked in the swelter of yesterday straightening out the tangle of that farmer's homestead in Idaho, or perhaps you found the mistake in that Indian contract in Oklahoma, or helped to clear that patent for the hopeful inventor in New York, or pushed the opening of that new ditch in Colorado, or made that mine in Illinois more safe, or brought relief to the old soldier in Wyoming. No matter; whichever one of these beneficent individuals you may happen to be, I give you greeting, Mr. Flag Maker."

I was about to pass on, when The Flag stopped me with these words:

"Yesterday the President spoke a word that made happier the future of 10,000,000 peons in Mexico; but that

act looms no larger on the flag than the struggle which the boy in Georgia is making to win the Corn Club prize this summer.

"Yesterday the Congress spoke a word which will open the door of Alaska; but a mother in Michigan worked from sunrise until far into the night,to give her boy an education. She, too, is making the flag.

"Yesterday we made a new law to prevent financial panics, and yesterday, maybe, a school teacher in Ohio taught his first letters to a boy who will one day write a song that will give cheer to the millions of our race. We are all making the flag."

"But," I said impatiently, "these people were only working!"

Then came a great shout from The Flag:

"The work that we do is the making of the flag.

"I am not the flag; not at all. I am but its shadow.

"I am whatever you make me, nothing more.

"I am your belief in yourself, your dream of what a People may become.

"I live a changing life, a life of moods and passions, of heart-breaks and tired muscles.

"Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly.

"Sometimes I droop, for then purpose has gone from me, and cynically I play the coward.

"Sometimes I am loud, garish, and full of that ego that blasts judgment.

"But always, I am all that you hope to be, and have the courage to try for.

"I am song and fear, struggle and panic, and ennobling hope.

"I am the day's work of the weakest man, and the largest dream of the most daring.

"I am the constitution and the courts, statutes and the

statute makers, soldier and dreadnought, drayman and street sweep, cook, counselor, and clerk.

"I am the battle of yesterday, and the mistake of tomorrow.

"I am the mystery of the men who do without knowing why.

"I am the clutch of an idea, and the reasoned purpose of resolution.

"I am no more than what you believe me to be and I am all that you believe I can be.

"I am what you make me, nothing more.

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the flag and it is well that you glory in the making."

O flag of our country, how beautiful thou art in this church and pulpit! Thou hast no earthly symbol, no Roman she-wolf, nor Chinese dragon, nor Russian bear, nor German eagle, nor British lion, only the blue sky with the shining stars, only the morning dawn with its streaks of red and white. Dear old flag, symbol of justice, of equity, of education, of advancement, of civilization, flag that shelters the rich man's palace, and the poor man's hut; the financial and intellectual chieftain, and the humblest colored man who works in the cotton and the cane; flag given to us by Washington and his men; flag preserved to us by Lincoln and Grant and their men; flag under which the Rough Rider went victoriously up San Juan Hill,

flag under which two million of men fought over seas, and two million at home, one of the grandest armies that ever marched across the fields of time; flag under which brave men fought and many fell, but under which all fought and won; for thou hast never been defeated, and with the help of Almighty God thou shalt never be defeated through the generations to come; dear Old Flag, we swing thee afresh to the breeze to-day and say, "Three cheers for the red, white and blue," and we will place above thee but one symbol 'neath God's shining sun, the cross of God's dear Son and under the shelter and inspiration of the two we will march to the mental, the moral, and the spiritual mastery of mankind!

Extract from a sermon, *Christ in a Fifty Year's Ministry.*
Ferdinand C. Iglehart.

ETIQUETTE OF THE FLAG

The American flag should not be hoisted before sunrise nor allowed to remain up after sunset.

At "retreat," sunset, civilian spectators should stand at "attention" and uncover during the playing of *The Star-Spangled Banner.* Military spectators are required by regulation to stand at "attention" and give the military salute. During the playing of the national hymn at "retreat" the flag should be lowered, but not then allowed to touch the ground.

When the national colors are passing on parade, or in review, the spectator should, if walking, halt, and if sitting, arise and stand at "attention" and uncover.

When the national and state, or other flags, fly together, the national flag should be placed on the right.

When the flag is flown at half staff as a sign of mourning

it should be hoisted to full staff at the conclusion of the funeral. The national salute is one gun for every State. The international salute is, under the law of nations, twenty-one guns.

Whenever possible the flag should be flown from a staff or mast, but should not be fastened to the side of a building, platform, or scaffolding.

When the flag is used as a banner the Union should fly to the north in streets running east and west and to the east on streets running north and south.

When flags are used in unveiling a statue or monument they should not be allowed to fall to the ground, but should be carried aloft to wave out, forming a distinctive feature during the remainder of the ceremony.—*Selected.*

THE NATIONAL FLAG

There is the national Flag! He must be cold indeed who can look upon its folds rippling in the breeze without pride of country. If he be in a foreign land, the flag is companionship and country itself with all its endearments.

Who, as he sees it, can think of a state merely? Whose eyes, once fastened upon its radiant trophies, can fail to recognize the image of the whole nation?

It has been called a floating piece of poetry, and yet I know not if it have an intrinsic beauty beyond other ensigns. Its highest beauty is in what it symbolizes. It is because it represents all that all gaze at it with delight and reverence.

It is a piece of bunting lifted in the air, but it speaks sublimely, and every part has a voice. Its stripes of alternate red and white proclaim the original union of thirteen States to maintain the Declaration of Independence. Its

stars of white on a field of blue proclaim that union of states constituting our national constellation, which receives a new star with every new state.

The two together signify union, past and present. The very colors have a language which was officially recognized by our fathers. White is for purity, red for valor, blue for justice; and all together, bunting, stripes, stars, and colors blazing in the sky, make the flag of our country—to be cherished by all our hearts, to be upheld by all our hands.

Charles Sumner.

QUOTATIONS—FREEDOM OF SPEECH

I have always been among those who believe that the greatest freedom of speech was the greatest safety, because if a man is a fool the best thing to do is to encourage him to advertise the fact by speaking. It cannot be so easily discovered if you allow him to remain silent and look wise, but if you let him speak the secret is out and the world knows that he is a fool.—*Woodrow Wilson.*

My personal idea of well-ordered liberty is most admirably and succinctly indicated by the taunting imperative of childhood days— "Go and hire a hall." It contains in brief all of my ideas about free speech. If a man or a party risks his money to put over their cause of principle it is an indication that they are willing to make a sacrifice for it and also that they have confidence that people will come to their meeting. Next, it takes them out of the street and saves them from becoming a nuisance to their neighbors. The idea implies also a safeguard against intrusion from others. If a man hires a hall he has a right to the hall. He pays money for a platform. It is his platform.

And if other people do not like what he says they can do either of two things—either prove in the court that his language was criminal or go and hire a hall for themselves. When I make that last remark it goes all the way across the board, from silly girls to solemn newspaper editors.

Rev. Francis P. Duffy.

The teachers, as a matter of fact, remain as free as they ever were to think, and even to say, what they will, but if they want to change the form of our government otherwise than by amending the Constitution in the orderly and lawful ways which that document recognizes and provides, they will have to preach their doctrines elsewhere than in the public schools—and suffer such penalties as are imposed by laws applicable to everybody.

In reality, private schools will be tested exactly as, and no more than, are the teachers in the public schools, the only requirement being that they shall not be centers of inspiration and instruction for those whose ambition is the forcible overthrow of our institutions. There will remain full opportunity for learning all about socialism, Bolshevism and the other theories which from various points of view have interest for all students of politics and economics.—*The New York Times.*

Before the Confederated States would consent to adopt our Constitution, a number of them insisted that it should be immediately supplemented by a bill of rights. That bill of rights is embodied in the first ten amendments. The first of those amendments runs: "Congress shall make no law . . . abridging the freedom of speech or of the press;

or the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

"To petition the Government for redress of grievances" does not carry with it the right to petition for the overthrow of the whole Government, nor to speak for its overthrow.

A person who is opposed to the Government as a whole, should go to that country where the form of Government which he believes in prevails; and through his efforts there help that Government to prove by its deeds that it is superior to all others.

This was Washington's thought where he says in his Farewell Address,—"That, in fine, the happiness of the people of these States, under the auspices of liberty, may be made complete, by so careful a preservation and so prudent a use of this blessing as will acquire to them the glory of recommending it to the applause, the affection, and the adoption of every nation, which is yet a stranger to it."

Too many Americans are confusing their right to "freedom of speech or of the press" with a supposed right to speak against the Constitution. Grievances can be righted, as our Constitutional Amendments show, but to speak against the Constitution itself is an offense which should be prohibited.—*E. H.C.*

QUOTATIONS—LIBERTY

Liberty does not consist in doing what you like but in liking to do what you can, what you may and what you ought.—*Henry Van Dyke.*

There are many men and women who live in America (though it is a misuse of language to call them Americans)

whose idea of liberty is to do precisely what they please, without reference to the health, comfort, peace, or even life of others; who translate the noble word liberty, with all its implications of self-restraint and self-sacrifice, into the anarchy of lawless self-assertion. By liberty they mean an unlimited opportunity of being selfish, discourteous, and disagreeable; by freedom they mean a chance to make life harder for their neighbors. They constitute an unresolved residuum of barbarism in a civilized society, and they make popular government unpopular with all who care enough for the people to be anxious for their morals or their manners.—*Lyman Abbott.*

When this college was young the word that rose oftenest and instinctively to the lips was liberty. Men were then everywhere seeking for ways and means to throw off trammels which had been placed upon them by institutions of long standing, but which were found to hamper them at every turn and to hem them in on every side. Liberty in those days meant not one thing, but many things. It meant freedom of conscience, of speech, and of the press; it meant participation in the acts of government and in the choice of governing agents; it meant freedom to move about over the world, to seek one's own fortune under strange skies and in foreign lands, there to live the life that one's own mind and conscience selected as most suitable. Liberty was then the watchword not in the New World alone by any means, but in the Old World as well, and particularly in France, which has so often pointed the way of advance in the march of ideas. Standing in his place in the convention during the fateful spring of 1793, Robespierre pronounced this definition of liberty, which is almost the best of its kind: "Liberty is the power which of

right belongs to every man to use all his faculties as he may choose. Its rule is justice; its limits are the rights of others; its principles are drawn from nature itself; its protector is the law." Whatever judgment may be passed upon Robespierre's conduct, certainly his thought on this fundamental question of liberty was clear and sound.

Nicholas Murray Butler.

He who confuses political liberty with freedom, and political equality with similarity, has never thought for five minutes about either.—*G. B. Shaw.*

Laws only crystallize public sentiment; they do not create it.—*Carroll D. Wright.*

QUOTATIONS—MORAL MAXIMS

RULES OF CONDUCT FROM A MANUSCRIPT BOOK KEPT BY WASHINGTON WHEN A BOY

1. Every action in company ought to be with some sign of respect to those present.

2. In the presence of others sing not to yourself with a humming voice, nor drum with your fingers or feet.

3. Sleep not when others speak, sit not when others stand, speak not when you should hold your peace, walk not when others stop.

4. Turn not your back to others, especially in speaking; jog not the table or desk on which another reads or writes; lean not on any one.

5. Be no flatterer; neither play with any one that delights not to be played with.

6. Read no letters, books, or papers in company; but when there is a necessity for doing it, you must ask leave. Come not near the books or writings of any one so as to read them, unless desired, nor give your opinion of them unasked; also, look not nigh when another is writing a letter.

7. Let your countenance be pleasant, but in serious matters somewhat grave.

8. Show not yourself glad at the misfortune of another, though he were your enemy.

9. When you meet with one of greater quality than yourself, stop and retire, especially if it be at a door or any strait place, to give way for him to pass.

10. They that are in dignity, or in office, have in all places precedency; but whilst they are young they ought to respect those that are their equals in birth or other qualities, though they have no public charge.

11. It is good manners to prefer them to whom we speak before ourselves, especially if they be above us, with whom in no sort we ought to begin.

12. Let your discourse with men of business be short and comprehensive.

13. In visiting the sick, do not presently play the physician if you be not knowing therein.

14. In writing, or speaking, give to every person his due title, according to his degree and the custom of the place.

15. Strive not with your superiors in argument, but always submit your judgment to others with modesty.

16. Undertake not to teach your equal in the art himself professes: it savors of arrogancy.

17. When a man does all he can, though it succeeds not well, blame not him that did it.

18. Being to advise, or reprehend any one, consider

whether it ought to be in public or in private, presently or at some other time, and in what terms to do it; and in reproving show no signs of choler, but do it with sweetness and mildness.

19. Take all admonitions thankfully, in what time or place soever given; but afterwards, not being culpable, take a time and place convenient to let him know it that gave them.

20. Mock not, nor jest at anything of importance; break no jests that are sharp-biting, and if you deliver anything witty and pleasant, abstain from laughing thereat yourself.

21. Wherein you reprove another be unblamable yourself; for example is more prevalent than precepts.

22. Use no reproachful language against any one, neither curse nor revile.

23. Be not hasty to believe flying reports to the disparagement of any.

24. In your apparel be modest, and endeavor to accommodate nature, rather than to procure admiration; keep to the fashion of your equals, such as are civil and orderly with respect to times and places.

25. Play not the peacock, looking everywhere about you to see if you be well decked, if your shoes fit well, if your stockings sit neatly, and clothes handsomely.

26. Associate yourself with men of good quality, if you esteem your own reputation, for it is better to be alone than in bad company.

27. Let your conversation be without malice or envy, for it is a sign of a tractable and commendable nature; and in all causes of passion, admit reason to govern.

28. Be not immodest in urging your friend to discover a secret.

29. Utter not base and frivolous things amongst grave and learned men; nor very difficult questions or subjects among the ignorant; nor things hard to be believed.

30. Speak not of doleful things in time of mirth, nor at the table; speak not of melancholy things, as death, and wounds, and if others mention them, change, if you can, the discourse. Tell not your dreams, but to your intimate friend.

31. Break not a jest where none takes pleasure in mirth; laugh not aloud, nor at all without occasion. Deride no man's misfortune, though there seem to be some cause.

32. Speak not injurious words neither in jest nor earnest; scoff at none although they give occasion.

33. Be not forward, but friendly and courteous; the first to salute, hear, and answer; and be not pensive when it is a time to converse.

34. Detract not from others, neither be excessive in commending.

35. Go not thither where you know not whether you shall be welcome or not. Give not advice without being asked, and when desired, do it briefly.

36. If two contend together, take not the part of either unconstrained, and be not obstinate in your own opinion; in things indifferent be of the major side.

37. Reprehend not the imperfections of others, for that belongs to parents, masters, and superiors.

38. Gaze not on the marks or blemishes of others, and ask not how they came. What you may speak in secret to your friend, deliver not before others.

39. Speak not in an unknown tongue in company, but in your own language, and that as those of quality do and not as the vulgar; sublime matters treat seriously.

40. Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

41. When another speaks be attentive yourself, and disturb not the audience. If any hesitate in his words, help

him not, nor prompt him without being desired; interrupt him not, nor answer him, till his speech be ended.

42. Treat with men at fit times about business: and whisper not in the company of others.

43. Make no comparisons, and if any of the company be commended for any brave act of virtue, commend not another for the same.

44. Be not apt to relate news if you know not the truth thereof. In discoursing of things you have heard, name not your author always. A secret discover not.

45. Be not curious to know the affairs of others, neither approach to those that speak in private.

46. Undertake not what you cannot perform, but be careful to keep your promise.

47. When you deliver a matter, do it without passion and with discretion, however mean the person be you do it to.

48. When your superiors talk to anybody, hearken not, neither speak, nor laugh.

49. In disputes be not so desirous to overcome as not to give liberty to each one to deliver his opinion, and submit to the judgment of the major part, especially if they are judges of the dispute.

50. Be not tedious in discourse; make not many digressions, nor repeat often the same manner of discourse.

51. Speak not evil of the absent, for it is unjust.

52. Make no show of taking great delight in your victuals; feed not with greediness; cut your bread with a knife; lean not on the table; neither find fault with what you eat.

53. Be not angry at table, whatever happens, and if you have reason to be so, show it not; put on a cheerful countenance, especially if there be strangers, for good humor makes one dish of meat a feast.

54. Set not yourself at the upper end of the table; but

if it be your due, or that the master of the house will have it so, contend not, lest you should trouble the company.

55. When you speak of God or his attributes, let it be seriously in reverence. Honor and obey your natural parents, although they be poor.

56. Let your recreations be manful, not sinful.

57. Labor to keep alive in your breast that little spark of celestial fire, called conscience.

No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch aught which they have not honestly earned.

Lincoln.

It [the Bible] is the best gift which God has ever given to man. All the good from the Saviour of the world is communicated to us through this book. But for that book, we could not know right from wrong. All those truths desirable for men are contained in it.—*Lincoln.*

On the presentation of a Bible to the President by the colored people of Baltimore, July 4, 1864.

You may fool all of the people some of the time, and some of the people all of the time; but you cannot fool all of the people all of the time.—*Lincoln.*

The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him.

Letter to Judge Herndon, July, 1848.—*Lincoln.*

Moral Maxims

Keep faith with friend and foe.—*Lincoln.*

When a man is sincerely penitent for his misdeeds, and gives satisfactory evidence of the same, he can safely be pardoned, and there is no exception to the rule.

Lincoln, as to his Amnesty Act.

"I have an inexpressible desire to live till I can be assured that the world is a little better for my having lived in it."

Lincoln.

Before I resolve to do the one thing or the other, I must gain my confidence in my own ability to keep my resolves when they are made.—*Lincoln.*

Letter to J. F. Speed, July, 1842.

"I know that I am Right, because I know that Liberty is Right."

"Faith in God is Indispensable to Successful Statesmanship."

Said to Newton Bateman, Supt. Public Instruction, Illinois, 1860.—*Lincoln.*

"I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men, and if a sparrow cannot fall without His notice, is it probable that an empire can rise without His assistance? I firmly believe that without His

aid we shall succeed in our political building no better than the builders of Babel. We shall be divided by our little partial local interest; our projects will be confounded, and we ourselves shall become a reproach and byword to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest."—*Benjamin Franklin, on moving that prayers be offered at the opening of each day's session of the Constitutional Congress of the United States, 1787.*

Competition in armaments means the wreck of civilization throughout the world.—*Gilbert Murray.*

1. In this actual world, a churchless community, a community where boys have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays, go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact the average boy does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beauti-

ful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even towards those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a boy's joining in church work for the sake of showing his faith by his works.—*Theodore Roosevelt.*

The world must look for something more than prosperity in the present situation. The individual must look for something more than wages and profits for his compensation. Unless this satisfaction can be found by proceeding in the way of right and truth and justice, the search for it will fail. The material things of life cannot stand alone. Unless they are sustained by the spiritual things of life, they are not sustained at all. The work of the world will not be done unless it is done from a motive of righteousness.

This brings us back squarely to the foundation of Western civilization, which asks not whether it will pay, but whether it is right. There is no other foundation for the maintenance and support of a peaceful relationship between individuals or among nations.—*Calvin Coolidge.*

QUOTATIONS—MISCELLANEOUS

One loving spirit sets another on fire.—*Augustine.*

A living faith needs no special method.—*Harnack.*

Quotations

The Light shall stream to a far distance from the taper in my cottage window.—*Coleridge.*

Gaze steadily unto your own candle light, and the sun itself will be invisible.—*Carlyle.*

Flowers are the sweetest things that God ever made and forgot to put a soul into.—*Henry Ward Beecher.*

The art of puttering consists in doing for yourself slowly and inefficiently what you can pay someone else to do for you quickly and well.—*Contributor's Club.*

I have never found in anything outside the four walls of my study any enjoyment equal to sitting at my writing desk with a clean page, a new theme, and a mind wide awake.—*Irving.*

The practical weakness of the vast mass of modern pity for the poor and the oppressed is precisely that it is merely pity; the pity is pitiful but not respectful. Men feel that the cruelty to the poor is a kind of cruelty to animals. They never feel that it is injustice to equals; nay, it is treachery to comrades.—*G. K. Chesterton.*

I tell you in all sincerity, not as in the excitement of speech but as I would confess and as I have confessed be-

fore God, I would give my right hand to-night if I could forget that which I learned in bad society.—*John B. Gough.*

Tact is the ability to remove the sting from a dangerous stinger without getting stung.—*James Bryce.*

I say great men are still admirable; I say there is, at bottom, nothing else admirable! No nobler feeling than this of admiration for one higher than himself dwells in the breast of man. It is to this hour, and at all hours, the vivifying influence in man's life.

Carlyle, in "The Hero as Divinity."

I will tell you what I have found spoil more good talks than anything else; long arguments on special points between people who differ on the fundamental principles on which these points depend.—*Oliver W. Holmes, in "The Autocrat of the Breakfast Table."*

If a British painter, I say this in earnest seriousness, cannot make historical characters out of this British House of Peers, he cannot paint history; and if he cannot make a Madonna of a British girl of the nineteenth century, he cannot paint one at all.

John Ruskin, in "Modern Painters," vol. 1.

The greatest pleasure I know is to do a good action by stealth, and to have it found out by accident.

Charles Lamb.

Quotations

It is one of the greatest tragedies of life that every truth has to struggle to acceptance against honest but mind-blind students.—*Sir William Osler.*

Always to think the worst, I have ever found to be the mark of a mean spirit and a base soul.—*Bolingbroke.*

Good manners is the art of making those people easy with whom we converse.—*Swift.*

John Randolph evaded difficult questions put to him in Congress by saying, "Sir, that is a question, and I never answer questions."

The test of every religious, political, or education system is the man which it forms. If a system injures the intelligence it is bad. If it injures the character it is vicious. If it injures the conscience it is criminal.—*Amiel's Journal.*

It is not at all necessary to be great, so long as we are in harmony with the order of the universe. Moral ambition has no pride; it only desires to fill its place, and make its note duly heard in the universal concert of the God of love.—*Amiel's Journal.*

He who saddens at the thought of idleness cannot be idle
John Keats.

If God is really infinite love, our dreams of the grandeur of His purposes for man can never be too great—must always be too small.—*A. G. Hogg*

Difference of opinion was never, with me, a motive of separation from a friend.—*Thomas Jefferson.*

No man not inspired can make a good speech without preparation.—*Daniel Webster.*

America was created for the sole purpose of giving every man the same chance as every other man, to be the master of his own fortunes.—*Woodrow Wilson.*

If I had two loaves of bread, I would sell one to buy white hyacinths to feed my soul.—*Mohammed.*

To know what you prefer, instead of humbly saying "Amen" to what the world tells you you ought to prefer, is to have kept your soul alive.—*Robert Louis Stevenson.*

Little do we know our own blessedness; for to travel hopefully is a better thing than to arrive, and the True Success is to labor.—*Robert Louis Stevenson.*

If I practice one day, I can see the result. If I practice two days, my friends can see it. If I practice three days, the great public can see it.—*Ole Bull.*

It is a rule that a cannon should be one hundred times heavier than its ball or projectile. A man's character should be a hundred times heavier than what he says.

Rev. David Gregg.

Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Ralph Waldo Emerson.*

And the master-word is *Work*, a little one, as I have said, but fraught with momentous sequences if you can but write it upon the tablets of your hearts, and bind it upon your foreheads.—*Sir William Osler.*

When you hear the sermon it may bore you, but when you apply it in your life, it will arouse the enthusiasm of your friends.—*John A. Holmes.*

Give an Englishman Shakespeare and the Bible, with liberty to think and speak as he pleases, and he cares nothing for the rest of the world.—*Robert Waters.*

Who has gone farthest? I would go farther.

Walt Whitman.

It is good to be helpful and kindly, but don't give yourself to be melted into candle grease for the benefit of the tallow trade.—*George Eliot.*

The man who can only be happy when he is winning prizes has a radically wrong philosophy of life.

Arthur T. Hadley.

The Golden Rule is of no use to you whatever unless you realize that it is your move.—*Frank Crane.*

Freedom is recreated year by year
In hearts wide open on the Godward side.

Lowell.

A moral, sensible, and well-bred man will not affront me, and no other can.—*Cowper.*

I have had many things in my hands, and I have lost them all; but whatever I have been able to place in God's I still possess.—*Martin Luther.*

Acquire thoroughly, review frequently; plan your work and work your plan. Seize the moment of excited curiosity for the acquisition of knowledge.—*Rev. J. C. Thomas.*

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The crosses which we make for ourselves by a restless anxiety as to the future are not the crosses which come from God.—*Fénelon.*

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If you want knowledge, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one.—*John Ruskin.*

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The most solid comfort one can fall back upon is the thought that the business of one's life is to help in some small way to reduce the sum of ignorance, degradation, and misery on the face of this beautiful earth.—*George Eliot.*

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If you have built castles in the air, your work need not be lost—that is where they should be: now put foundations under them.—*Henry David Thoreau.*

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Each reaching and aspiration is an instinct with which all nature consists and coöperates, and therefore it is not in vain. If a man believes and expects great things of

himself it makes no odds where you put him, he will be surrounded by grandeur.—*Henry David Thoreau.*

If you wish to succeed in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.

Joseph Addison.

Let us raise a standard to which the wise and the honest can repair. The event is in the hand of God.—*Washington.*

I love thee and when I love thee not chaos is come again.

Othello

What a man says, be it true or false, has often more influence upon the lives, and especially upon the destiny, of those to whom he speaks, than what he does.

Victor Hugo.

We all have need of that prayer of the British mariner: "Save us, O God! Thine ocean is so large, and our little boat so small."—*Canon Farrar.*

There is no day born but comes like a stroke of music into the world and sings itself all the way through.

Henry Ward Beecher.

Duty done is the soul's fireside.—*Browning.*

Mayor Gaynor of New York said: "The most troublesome man I have to deal with is the man who this morning thought of something I have thought of forty years, and he calls on me and knows it all."

Macaulay said of Alexander the Great: "He was often defeated in battle, yet he was always successful in war."

For none of us liveth to himself.—*Bible.*

Twelve things to remember:

The value of time.
The success of perseverance.
The pleasure of working.
The dignity of simplicity.
The worth of character.
The power of kindness.
The influence of example.
The obligation of duty.
The wisdom of economy.
The virtue of patience.
The improvement of talent.
The joy of originating.—*By Marshall Field.*

Rules that governed Thomas Jefferson's daily life:—

1. Never put off till tomorrow what you can do today.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have cost us the evils which never happened.
9. Take things always by the smooth handle.
10. When angry, count ten before you speak; when very angry, a hundred.

My experience has convinced me that for many people, if not for all, the infernal pit is really the pit of the stomach; and when a man gets to thinking all is up, or down, with him, he had better look into the subject of digestion and assimilation and see if he isn't overeating.—*C. M. Cady.*

As well imagine a man with a sense for sculpture not cultivating it by the remains of Greek art, or a man with a sense of poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct (that is, righteousness or virtue) not cultivating it by the help of the Bible.—*Matthew Arnold.*

The clear conception, outrunning the deductions of logic, the high purpose, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and

urging the whole man onward, right onward, to his object, —this is eloquence, or rather it is something greater and higher than all eloquence—it is action, noble, sublime, godlike action.—*Webster.*

In a letter to the national director of the Girl Scouts President Harding gave his indorsement to the Girl Scout Movement, saying, "The triple aim of the Girl Scout movement: home-making, health-getting, and citizenship, is an ideal of womanhood to which I am delighted to give my entire approval and support."

No citizen has a right to rebuke another citizen by subjecting him to ridicule or insult.—*Judge T. C. T. Crain.*

A dear old Quaker lady who was asked what gave her such a lovely complexion and what cosmetic she used replied sweetly: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love."

At any rate, the epitaph which Robert Louis Stevenson says will be fitting for most of us, will do equally well for any weaver that I have ever known, "Here lies one who meant well, tried a little, failed much."—*Leisure Hour.*

I once gave a lady two and twenty recipes against melancholy; one was a bright fire; another is, remember all

the pleasant things said to her; another to keep a box of sugar-plums on the chimney-piece and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is that these little pleasures often banish melancholy better than higher and more exalted objects.—*Sidney Smith.*

In the Crerar Library, Chicago, is a book in which five hundred men, out of work, have written of "the greatest blunder of their life." It is a collection made by Dr. Earl Pratt. Here are some of them. They may prove a word in season to some erring reader:

1. Didn't save what I earned.
2. Did not as a boy realize the value of an education.
3. If I had taken better care of my money, I would be better in health and morals.
4. Did not realize the importance of sticking to one kind of employment.
5. The greatest blunder of my life was when I took my first drink.
6. One of the greatest blunders of my life was not to perfect myself in one of the lines of business I started out to learn.
7. My greatest blunder was when I left school in the fifth grade.
8. The turning point in my life was when at fifteen I ran away from home.
9. Spent my money foolishly when I was earning good wages.

10. When I let myself be misled in thinking that I need not stick to one thing.

11. Self-conceit and not listening to my parents.

12. Was to fool away my time when at school.—*Selected.*

Dr. Frank Crane, in an article in the *American Magazine*, gives three rules of fun:

Rule I: You must find your fun in your imagination. The more you are able to "play like" you have things, the more fun you will have. *Rule II: You must observe decorum.* Life is an intricate piece of machinery, like an automobile. If you are just a little nut on the engine you are quite as essential as the wheel. (I know, for one of these nuts worked loose the other day, and we had to be towed in.) Fun, I say, depends on decorum. *Rule III: You must learn to have fun without spending money.* . . . As an example the Black Wolf told me of two boy camps. In both they learned to make pottery. In one the boys, being of rich families, sent away and bought all manner of tools and materials, made their pots and jars, and sent them away somewhere to have them baked. In the other the boys did everything themselves: tinkered up their own potters' wheels; found a place in the creek bottom where just the right kind of clay was to be had, and kneaded, fined, and prepared it with their own hands; constructed their own kiln and baked the vessels themselves. In the first instance the pots produced cost around eight dollars apiece (you could get them for fifty cents at the department store), and the whole affair came very near being hard work. In the second the pots cost practically nothing, and the boys had barrels of fun."

"D. R." is my Sunday-school teacher. He taught me my most valuable lesson. I was only twenty. "D. R." caught hold of my arm one day. "Say, kid, did you ever read *David Copperfield, Vanity Fair, Bleak House,* or any of those books?" I confessed my ignorance of any one of them. "Well, look," he said in a friendly manner; "you'll never reach the grade of a writer of any kind, whether it be a reporter, an editor, an author, or what not, if you don't know the books that are supposed to be typical of the best English literature." I visited the library and took out *David Copperfield.* I *did* enjoy little David. Then I got *Bleak House* and enjoyed that. *Vanity Fair* was a joy to me. I studied the style of *The Lamplighter* and the *Tale of Two Cities.* I borrowed Hugo's *Ninety-Three.* I struggled through Thackeray's *Henry Esmond.* Then I dug into *Thaddeus of Warsaw.* It was stiff; but I felt as though I had conquered something. I have subscribed to the best magazines that money can buy. I have ten times more confidence in myself since I started to read. I feel that I am an equal of my college friend. I have learned so many thousands of things I never knew before.

Frank Crane.

I have never studied the art of paying compliments to women; but I must say that, if all that has been said by orators and poets, since the creation of the world, in praise of women, were applied to the women of America it would not do them justice for their conduct during this war. God bless the women of America!—*Lincoln.*

He was just going to help a neighbor when he died.
He was just going to pay a note when it went to protest.

He meant to insure his house, but it burned before he got around to it.

He was just going to reduce his debt when his creditors "shut down" on him.

He was just going to stop drinking and dissipating when his health became wrecked.

He was just going to introduce a better system into his business when it went to smash.

He was just going to quit work awhile and take a vacation when nervous prostration came.

He was just going to provide proper protection for his wife and family when his fortune was swept away.

He was just going to call on a customer to close a deal when he found his competitor got there first and secured the order.—*The New Success.*

In the new King's College in London there are no fewer than a hundred and twenty clocks. They are all self-winding and silent, and anyone who takes the trouble to observe them carefully finds that they keep perfect time, in perfect harmony. This appears like a miracle of chronometry. A visitor was asking about it and an attendant brought him close to one of the clocks and bade him listen intently. Just on the minute he heard a very faint click, and was told that this was the impulse from the master clock, with which all the hundred and twenty are connected. Of course they all show the same time because they are all moved by that.—*Selected.*

Professor John P. Gulliver, late of Andover, Mass., who was intimately acquainted with Mr. Lincoln before the war asked him how he acquired

such a remarkable control of language, and reports this in substance as his reply:

Well, if I have got any power that way, I will tell you how I suppose I came to get it. You see, when I was a boy over in Indiana all the local politicians used to come to our cabin to discuss politics with my father. I used to sit by and listen to them, but father would not let me ask many questions,and there were many things I did not understand. I would go up to my room in the attic and sit down or pace back and forth till I made out just what they meant. And then I'd lie awake for hours just a-putting their ideas into words that the boys around our way could understand.

All sorts of local laws and regulations have been tried and found wanting, and the costly lessons of our own experience, as well as that of every civilized nation, show conclusively that the fate of the remnant of our forests is in the hands of the Federal Government, and that if the remnant is to be saved at all, it must be saved quickly.

Any fool can destroy trees. They cannot run away; and if they could, they would still be destroyed—chased and hunted down as long as fun or a dollar could be got out of their bark hides, branching horns, or magnificent bole backbones. Few that fell trees plant them; nor would planting avail much towards getting back anything like the noble primeval forests. During a man's life only saplings can be grown in the place of the old trees—tens of centuries old—that have been destroyed. It took more than three thousand years to make some of the trees in these Western woods—trees that are still standing in perfect strength and beauty, waving and surging in the mighty forests of the Sierra.

Through all the wonderful eventful centuries since Christ's time—and long before that—God has cared for those trees, saved them from drought, disease, avalanches, and a thousand straining, leveling tempests and floods; but He cannot save them from fools—only Uncle Sam can do that.—*John Muir.*

Lloyd George, British Premier, spoke as follows at the unveiling of St. Gaudens's Lincoln in Parliament Square:

I doubt whether any statesman who ever lived sank so deeply into the hearts of the people of many lands as Abraham Lincoln did. I am not sure that you in America realize the extent to which he is also our possession and our pride. His courage, fortitude, patience, humanity, clemency, his trust in the people, his belief in democracy, and, may I add, some of the phrases in which he gave expression to those attributes, will stand out forever as beacons to guide troubled nations and their perplexed leaders. Resolute in war, he was moderate in victory. Misrepresented, misunderstood, underestimated, he was patient to the last. But the people believed in him all the time, and they still believe in him.

In his life he was a great American. He is an American no longer. He is one of those giant figures, of whom there are very few in history, who lose their nationality in death. They are no longer Greek or Hebrew or English or American—they belong to mankind. I wonder whether I will be forgiven for saying that George Washington was a great American, but Abraham Lincoln belongs to the common people of every land.

If you go out in the morning and find the ants busily engaged in clearing out their nests and dragging the sand and bits of earth to the surface, you may be sure, no matter how cloudy it is, that there will be no rain that day. If, however, in the afternoon you see the ants hurrying back to their nests, and the sentinels hunting up the stragglers and urging them to go home, you may be certain that there will be rain that afternoon or night. How the ants know, we have no idea, but they do know.

Junior Christian Endeavor World.

QUOTATIONS—POLITICAL MAXIMS

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed, by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and institute new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.—*From the Declaration of Independence.*

We the people of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

Preamble to the Constitution of the United States of America.

"The Monroe doctrine" was enunciated in the following words in President Monroe's message to Congress December 2, 1823:

In the discussions to which this interest has given rise and in the arrangements by which they may terminate, the occasion has been deemed proper for asserting, as a principle in which rights and interests of the United States are involved, that the American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European power. . . . We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the governments who have declared their independence and maintain it, and whose independence we have, on great consideration and on just principles, acknowledged,

we could not view any interposition for the purpose of oppressing them or controlling in any other manner their destiny by an European power in any other light than as the manifestation of an unfriendly disposition toward the United States.

Democracy cannot be safe anywhere until it is safe everywhere.—*Woodrow Wilson.*

No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed, and that no right anywhere exists to hand people about from sovereignty to sovereignty as if they were property.

Woodrow Wilson.

I have never had a feeling politically, that did not spring from the sentiments embodied in the Declaration of Independence.—*Lincoln.*

Social equality is not a subject to be legislated upon, nor shall I ask that anything be done to advance the social status of the colored man, except to give him a fair chance to develop what there is good in him, give him access to the schools, and when he travels let him feel assured that his conduct will regulate the treatment and fare he will receive.—*U. S. Grant, Second Inaugural, March 4, 1873.*

Quotations

"I do not know how to draw up an indictment against a whole people."—*Edmund Burke.*

Every unpunished murder takes away something from the security of every man's life.—*Webster.*

Our liberty depends on the freedom of the press, and that cannot be limited without being lost.—*Jefferson.*

Preserve inviolate the fundamental principle, that the people are not to be taxed but by representatives chosen immediately by themselves.—*Jefferson.*

I scorn and scout the word "toleration"; it is an insolent term. No man, properly speaking, *tolerates* another. I do not tolerate a Catholic, neither does he tolerate me. We are equal, and acknowledge each other's right; that is the correct statement.—*Phillips.*

It seems to me the idea of our civilization, underlying all American life, is, that men do not need any guardian. We need no safeguard. Not only the inevitable, but the best power this side of the ocean, is the unfettered average common sense of the masses.—*Phillips.*

The man is free who is protected from injury.—*Webster.*

Political Maxims

In *giving* freedom to the *slave* we *assure* freedom to the *free*—honorable alike in what we give and what we preserve.—*Lincoln.*

The aggregate happiness of society, which is best promoted by the practice of a virtuous policy, is, or ought to be, the end of all government.—*Washington.*

To be prepared for war is one of the most effectual means of preserving peace.—*Washington.*

Every one has a natural right to choose that vocation in life which he thinks most likely to give him comfortable subsistence.—*Jefferson.*

Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations,—entangling alliances with none; the support of the State governments in all their rights, as the most competent administrations for our domestic concerns, are the surest bulwarks against anti-republican tendencies.—*Jefferson.*

Public opinion in this country is everything.
Speech in Ohio, 1859.—*Lincoln.*

Unless my rightful masters, the American people, shall withhold the requisite means or direct the contrary.

Inaugural Address, 1861.—Lincoln.

I say that no man is good enough to govern another man without that other man's consent. I say this is the leading principle, the sheet-anchor of American Republicanism.

Lincoln.

My countrymen, if you have been taught doctrines conflicting with the great landmarks of the Declaration of Independence; if you have listened to suggestions which would take away from its grandeur and mutilate the fair symmetry of its proportions; if you have been inclined to believe that all men are not created equal in those inalienable rights enumerated in our chart of liberty, let me entreat you to come back! Return to the Fountain whose waters spring close by the blood of the Revolution. You may do anything with me you choose, if you will but heed these sacred principles. I charge you to drop every paltry and insignificant thought for any man's success. It is nothing; I am nothing; Judge Douglas is nothing. But do not destroy that immortal emblem of humanity—the Declaration of Independence.

Speech at Beardsville, Ill., Aug. 12, 1858. Characterized by Horace White, reporting it for the Chicago *Tribune*, as Lincoln's "greatest inspiration."

QUOTATIONS—RELIGION

I could read the Ten Commandments to my mule when he did not do his work well; but I do not know that

that would quicken him at all. I could describe to my mule the beauty of fidelity to his master, but I think he would trudge on about the same with his long ears. I address him further, and say, "O mule, in the equities of life, in the grand scheme of equivalence it is not fair that you should receive and not also give"; I may give him a little political economy;but it does not make any difference. I try his feelings, and say, "O sweet and beautiful mule! O precious mule!" in the hope that thus I may induce him to perform his duty; but he does not do it. By and by I get angry, and put my spurs into him, and say, "Get up!" and he gets up—for that is the first time that I have come into the sphere where he lives.—*Henry Ward Beecher.*

The Christian Work, New York, gives the following fourteen points on killing a church:

1. Don't come.
2. If you do come, come late.
3. When you come, come with a grouch.
4. At every service ask yourself, "What do I get out of this?"
5. Never accept office. It is better to stay outside and criticize.
6. Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.
7. Let the pastor earn his money; let him do all the work.
8. Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.
9. Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.

10. Never encourage the preacher; if you liks a sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.

11. It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.

12. Of course you can't be expected to get new members for the church with such a pastor as he is.

13. If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.

14. If there happen to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

Trust God and keep your powder dry.—*Cromwell.*
Not "Trust God to keep your powder dry."

The mind of a bigot is like the pupil of the eye, the more light you pour upon it the more it contracts.—*O. W Holmes.*

God had all there was of William Booth.
William Booth.
Said a short time before his death.

In essentials unity, in nonessentials liberty, in all things charity.—*Augustine.*

Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world which invite me.—*Victor Hugo.*

There are things for which a man must care or he is no real man. Whether he is getting more truth and character, whether the world is better for his living, whether he is finding God.—*Phillips Brooks.*

Quite simply, I do find that it is praying that makes the difference. The possibility of overcoming one's particular disabilities by the partial realization of an outside Power ready to alter the balance has been real to me.

Donald Hankey.

There are two good rules which ought to be written on every heart. Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.—*Henry van Dyke.*

I *will* not quarrel with you about opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions, I am weary to hear them.

John Wesley.

QUOTATIONS—ROOSEVELT

The following quotations, from the writings of Theodore Roosevelt, are taken, with permission, from the first four chapters of the volume entitled, *American Ideals and Other Essays* published by G. P. Putnam's Sons.

Every true American, every man who thinks, and who if the occasion comes is ready to act, may do well to ponder upon the evil wrought by the lawlessness of the disorderly classes when once they are able to elect their own chiefs to power.

The people who pride themselves upon having a purely commercial ideal are apparently unaware that such an ideal is as essentially mean and sordid as any in the world, and that no bandit community of the Middle Ages can have led a more unlovely life than would be the life of men to whom trade and manufactures were everything.

To men of a certain kind, trade and property are far more sacred than life or honor, of far more consequence than the great thoughts and lofty emotions, which alone make a nation mighty.

We must soberly set to work to find out all we can about the existence and extent of every evil, must acknowledge it to be such, and must then attack it with unyielding resolution. There are many such evils, and each must be fought after a separate fashion; yet there is one quality which we must bring to the solution of every problem,—that is, an intense and fervid Americanism. We shall never be suc-

cessful over the dangers that confront us; we shall never achieve true greatness, nor reach the lofty ideal which the founders and preservers of our mighty Federal Republic have set before us, unless we are Americans in heart and soul, in spirit and purpose, keenly alive to the responsibility implied in the very name of American, and proud beyond measure of the glorious privilege of bearing it.

It is not only necessary to Americanize the immigrants of foreign birth who settle among us, but it is even more necessary for those among us who are by birth and descent already Americans not to throw away our birthright, and, with incredible and contemptible folly, wander back to bow down before the alien gods whom our forefathers forsook.

But I wish to be distinctly understood on one point. Americanism is a question of spirit, conviction, and purpose, not of creed or birthplace. The politician who bids for the Irish or German vote, or the Irishman or German who votes as an Irishman or German, is despicable, for all citizens of this commonwealth should vote solely as Americans; but he is not a whit less despicable than the voter who votes against a good American, merely because that American happens to have been born in Ireland or Germany.

No man is worth much to the commonwealth if he is not capable of feeling righteous wrath and just indignation, if he is not stirred to hot anger by misdoing, and is not impelled to see justice meted out to the wrongdoers. No man is worth much anywhere if he does not possess both moral and physical courage.

Quotations

A heavy moral obligation rests upon the man of means and upon the man of education to do their full duty by their country.

Thus, every young politician should of course read the *Federalist*. It is the greatest book of the kind that has ever been written.

Of course now and then questions arise upon which a compromise is inadmissible. There could be no compromise with secession, and there was none. There should be no avoidable compromise about any great moral question.

Another class, merging into this, and only less dangerous, is that of the men whose ideals are purely material. These are the men who are willing to go for good government when they think it will pay, but who measure everything by the shop-till, the people who are unable to appreciate any quality that is not a mercantile commodity, who do not understand that a poet may do far more for a country than the owner of a nail factory, who do not realize that no amount of commercial prosperity can supply the lack of the heroic virtues, or can in itself solve the terrible social problems which all the civilized world is now facing.

It is a pleasant but a dangerous thing to associate merely with cultivated, refined men of high ideals and sincere purpose to do right, and to think that one has done all one's duty by discussing politics with such associates. It is a good thing to meet men of this stamp; indeed it is a necessary thing, for we thereby brighten our ideals, and keep in touch with the people who are unselfish in their purposes; but if we associate with such men exclusively we can accomplish nothing. The actual battle must be fought out on other and less pleasant fields.

Without Washington we should probably never have won our independence of the British crown, and we should almost certainly have failed to become a great nation remaining instead a cluster of jangling little communities drifting toward the type of government prevalent in Spanish America. Without Lincoln we might perhaps have failed to keep the political unity we had won; and even if, as is possible, we had kept it, both the struggle by which it was kept and the results of this struggle would have been so different that the effect upon our national history could not have failed to be profound. Yet the nation's debt to these men is not confined to what it owes them for its material well-being, incalculable though this debt is. Beyond the fact that we are an independent and united people, with half a continent as our heritage, lies the fact that every American is richer by the heritage of the noble deeds and noble words of Washington and of Lincoln. Each of us who reads the Gettysburg speech or the second inaugural address of the greatest American of the nineteenth century, or who studies the long campaigns and lofty statesmanship of that other American who was even greater, cannot but feel within him that lift toward things higher and nobler which can never be bestowed by the enjoyment of mere material prosperity.

It is not only the country which these men helped to make and helped to save that is ours by inheritance; we inherit also all that is best and highest in their characters and in their lives.

The third sense in which the word "Americanism" may be employed is with reference to the Americanizing of the newcomers to our shores. We must Americanize them in every way, in speech, in political ideas and principles, and in their way of looking at the relations between Church and State. We welcome the German or the Irishman who

becomes an American. We have no use for the German or Irishman who remains such. We do not wish German-Americans and Irish-Americans who figure as such in our social and political life; we want only Americans, and, provided they are such, we do not care whether they are of native or of Irish or of German ancestry. We have no room in any healthy American community for a German-American vote or an Irish-American vote, and it is contemptible demagogy to put planks into any party platform with the purpose of catching such a vote. We have no room for any people who do not act and vote simply as Americans, and as nothing else. Moreover, we have as little use for people who carry religious prejudices into our politics as for those who carry prejudices of caste or nationality. We stand unalterably in favor of the public-school system in its entirety. We believe that English, and no other language, is that in which all the school exercises should be conducted. We are against any division of the school fund, and against any appropriation of public money for sectarian purposes. We are against any recognition whatever by the State in any shape or form of State-aided parochial schools. But we are equally opposed to any discrimination against or for a man because of his creed. We demand that all citizens, Protestant and Catholic, Jew and Gentile, shall have fair treatment in every way; that all alike shall have their rights guaranteed them. The very reasons that make us unqualified in our opposition to State-aided sectarian schools make us equally bent that, in the management of our public schools, the adherents of each creed shall be given exact and equal justice, wholly without regard to their religious affiliations; that trustees, superintendents, teachers, scholars, all alike, shall be treated without any reference whatsoever to the creed they profess. We maintain that it is an outrage, in voting for a man for any position, whether State or na-

tional, to take into account his religious faith, provided only he is a good American.

He [the Immigrant] shall not confuse the issues with which we are struggling byintroducing among us Old-World quarrels and prejudices. There are certain ideas which he must give up. For instance, he must learn that American life is incompatible with the existence of any form of anarchy, or of any secret society having murder for its aim, whether at home or abroad; and he must learn that we exact full religious toleration and the complete separation of Church and State. Moreover, he must not bring in his Old-World religious, race, and national antipathies, but must merge them into love for our common country, and must take pride in the things which we can all take pride in. He must revere only our flag; not only must it come first, but no other flag should even come second. He must learn to celebrate Washington's birthday rather than that of the Queen or Kaiser, and the Fourth of July instead of St. Patrick's Day. Our political and social questions must be settled on their own merits, and not complicated by quarrels between England and Ireland, or France and Germany, with which we have nothing to do: it is an outrage to fight an American political campaign with reference to questions of European politics. Above all, the immigrant must learn to talk and think and *be* United States.

Extract from a sermon, "Christ in a Fifty Years' Ministry," by Rev. Ferdinand C. Iglehart.

Theodore Roosevelt from the time he left Harvard till the day of his translation devoted his time to the service

of his country. Whether in office or out of it he had the same soul-consuming love for his country and consecration to its interests.

So long as the Hudson shall flow or the Atlantic roll; so long as snow-capped mountain range shall speak to snow-capped mountain range, and snow-capped mountain range to the blue sea; so long as the violet shall speak of modesty, the lily of purity, or the rose tell of love; so long as there shall be an appreciation of the true, the beautiful, the good in heroic conduct; so long will the influence of Theodore Roosevelt live in the hearts and institutions of our country, in the hearts and institutions of mankind.

POETRY—MEMORIAL

Poetic or semipoetic similes, if not too numerous renders a discourse sparkling and have a peculiar charm, and the extemporizer should count that day not lost in which he finds a new and striking illustration.—*Rev. J. M. Buckley.*

We have lost him; he is gone.
We know him now; all narrow jealousies
Are silent; and we see him as he moved,
How modest, kindly, all-accomplish'd, wise,
With what sublime repression of himself,
And in what limits, and how tenderly;
Not swaying to this faction or to that;
Not making his high place the lawless perch
Of wing'd ambitions, nor a vantage-ground
For pleasure; but thro' all this tract of years
Wearing the white flower of a blameless life.

. . . . . .

Memorial

Laborious for her people and her poor—
Voice in the rich dawn of an ampler day—
Far-sighted summoner of War and Waste
To fruitful strifes and rivalries of peace—
Sweet nature gilded by the gracious gleam
Of letters, dear to Science, dear to Art,
Dear to thy land and ours, a Prince indeed.

From "Idylls of the King," Dedication—Tennyson.

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
"Strive and thrive!" cry "Speed,—fight on, fare ever
There as here!"

From "Epilogue to Asolando"—Browning.

CONSOLATION

All are not taken; there are left behind
Living Beloveds, tender looks to bring
And make the daylight still a happy thing,
And tender voices, to make soft the wind:
But if it were not so—if I could find
No love in all the world for comforting,

Nor any path but hollowly did ring
Where "dust to dust" the love from life disjoined,
And if, before those sepulchres unmoving
I stood alone, (as some forsaken lamb
Goes bleating up the moors in weary dearth,)
Crying "Where are you, O my loved and loving?"
I know a Voice would sound, "Daughter, I AM.
Can I suffice for HEAVEN and not for earth?"

Mrs. Browning.

When God smote His hands together, and struck out thy soul as a spark
Into the organised glory of things, from deeps of the dark,
Say, didst thou shine, didst thou burn, didst thou honour the power in the form,
As the star does at night, or the fire-fly, or even the little ground-worm?

From "Confessions"—Mrs. Browning.

Enough, if something from our hands have power
To live, and act, and serve the future hour;
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent dower
We feel that we are greater than we know.

From "After-Thought"—Wordsworth.

O may I join the choir invisible
Of those immortal dead who live again

Memorial

In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

So to live is heaven:
To make undying music in the world,
Breathing as beauteous order that controls
With growing sway the growing life of man.

From "O May I Join the Choir Invisible"—George Eliot.

Workmen of God! O, lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike!

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

F. W. Faber.

PROSPICE

Fear death?—to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;

Where he stands, the Arch Fear in a visible form,
Yet the strong man must go:
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes, and forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.
For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!

Browning.

Our revels now are ended. These our actors,
As I foretold you, were all spirits and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff

Memorial

As dreams are made of, and our little life
Is rounded with a sleep.

—*The Tempest, IV. 1.*

Down dropped the sun upon the sea,
  The gradual darkness filled the land.
And 'mid the twilight, silently,
  I felt the pressure of a hand.

And a low voice: "Have courage, friend,
  Be of good cheer, 'tis not for long;
He conquers who awaits the end,
  And dares to suffer and be strong."

From "A Memory,"—Sir Lewis Morris.

Strong Son of God, immortal Love,
  Whom we, that have not seen thy face,
  By faith, and faith alone, embrace,
Believing where we cannot prove;

Thine are these orbs of light and shade;
  Thou madest Life in man and brute;
  Thou madest Death; and lo, thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust;
  Thou madest man, he knows not why,
  He thinks he was not made to die;
And thou hast made him: thou are just.

Thou seemest human and divine,
The highest, holiest manhood, thou.
Our wills are ours, we know not how;
Our wills are ours, to make them thine.
From "In Memoriam,"—Tennyson.

No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming me from fear.

There is no room for Death,
Nor atom that his might could render void:
Thou—THOU are Being and Breath,
And what THOU art may never be destroyed.
From "Last Lines."—Emily Bronte.

As some divinely gifted man,
Whose life in low estate began
And on a simple village green;

Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star;

Who makes by force his merit known
And lives to clutch the golden keys,
To mold a mighty state's decrees,
And shape the whisper of the throne;

And, moving up from high to higher,
Becomes on fortune's crowning slope
The pillar of a people's hope,
The centre of a world's desire.
From "In Memoriam"—Tennyson.

LIFE

Life! I know not what thou art,
But know that thou and I must part,
And when, or how, or where we met
I own to me's a secret, yet.

Life! we've been long together
Through pleasant and through cloudy weather,
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;

Then steal away, give little warning,
Choose thine own time;
Say not Good Night,—but in some brighter clime
Bid me Good Morning.—*Mrs. A. L. Barbauld.*

CROSSING THE BAR

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For, though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Tennyson.

Bury this man there?
Here—here's his place, where meteors shoot,
clouds form,
Lightnings are loosened,
Stars come and go!
From "A Grammarian's Funeral"—Browning.

I say, the acknowledgment of God in Christ
Accepted by the reason, solves for thee
All questions in the earth and out of it.
From "A Death in the Desert"—Browning.

Life is but a working day
Whose tasks are set aright,

A time to work, a time to pray
And then the quiet night.
And then, please God, a quiet night
Where palms are green, and robes are white
A long drawn breath, a balm for sorrow,
And all things lovely on the morrow.

Christina G. Rossetti.

Ah, Dismal-Soul'd!
The winds of heaven blew, the ocean roll'd
It's gathering waves—ye felt it not. The blue
Bared its eternal bosom, and the dew
Of summer night collected still to make
The morning precious: Beauty—was awake!
Why were ye not awake? But ye were dead
To things ye knew not of.

From "Sleep and Poetry,"—Keats.

Henceforth thou hast a helper, me, that know
The woman's cause is man's; they rise or sink
Together, dwarf'd or godlike, bond or free.

. . . . . .

For woman is not undevelopt man,
But diverse. Could we make her as the man,
Sweet Love were slain; his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;

She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full-summ'd in all their powers,
Dispensing harvest, sowing the to-be.
. . . One
Not learned, save in gracious household ways,
Not perfect, nay, but full of tender wants,
No angel, but a dearer being, all dipt
In angel instincts, breathing Paradise,
Interpreter between the gods and men,
Who look'd all native to her place, and yet
On tiptoe seem'd to touch upon a sphere
Too gross to tread, and all the male minds perforce
Sway'd to her from their orbits as they moved,
And girdled her with music. Happy he
With such a mother!

From "The Princess"—Tennyson.

Matthew Arnold's tribute to his schoolmaster father:

Thou would'st not *alone*
Be saved, my father! *alone*
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Fearful, and we in our march
Fain to drop down and to die.
Still thou turnedst, and still
Beckonedst the trembler, and still
Gave the weary thy hand.

Memorial

If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thy self;
And, at the end of the day,
O faithful shepherd! to come
Bringing thy sheep in thy hand.

A lovelier gentleman—the spacious world cannot again afford.

—*King Richard III, I, 2.*

He hath a daily beauty in his life.

—*Othello, V, I.*

He was a scholar, and a ripe and good one; exceeding wise, fair-spoken, and persuading.

—*King Henry VIII, IV, 2.*

My father's honors live in me.

—*Titus Andronicus, I, 1.*

Never man sigh'd truer breath.

—*Coriolanus, IV, 5.*

He wears the rose of youth upon him.

—*Anthony and Cleopatra, III, 13.*

The most noble mother in the world.
—*Coriolanus, V, 3.*

The world hath not a sweeter creature.
—*Othello, IV, 1.*

The worst is not so long as we can say 'This is the worst."
—*King Lear, IV, 1.*

We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.
—*The Tempest, IV, 1.*

Alas, poor world, what a treasure hast thou lost.
—*Venus and Adonis.*

More scars of sorrow in his heart than foeman's marks upon his batter'd shield.
—*Titus Andronicus, IV, 1.*

Cowards die many times before their deaths; the valiant never taste of death but once.
—*Julius Cæsar, II, 2.*

And her immortal part with angels lives.
—*Romeo and Juliet, V, 1.*

Speak me fair in death.
—*Merchant of Venice, IV, 1.*

And sleep in peace, slain in your country's wars.
—*Titus Andronicus, I, 1.*

A sea of melting pearl, which some call tears.
—*The Two Gentlemen of Verona, III, 1.*

Weep I cannot, but my heart bleeds.
—*The Winter's Tale, III, 3.*

From a heart as full of sorrows as the sea of sands.
—*The Two Gentlemen of Verona, IV, 3.*

Come what may time and the hour runs through th. roughest day.
—*Macbeth, I, 3.*

A heavy heart bars not a nimble tongue.
—*Love's Labours Lost, V, 2.*

His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, "This was a man!"
—*Julius Cæsar, V, 5.*

Besides, this Duncan
Hath borne his faculties so meek, hath been
So clear in his great office, that his virtues
Will plead like angels trumpet-tongu'd against
The deep damnation of his taking-off.
—*Macbeth, I, 7.*

Por. You see me, Lord Bassanio, where I stand,
Such as I am: though for myself alone
I would not be ambitious in my wish,
To wish myself much better; yet, for you
I would be trebled twenty times myself;
A thousand times more fair, ten thousand times
More rich;
That only to stand high in your account,
I might in virtues, beauties, livings, friends,
Exceed account.
—*Merchant of Venice, III, 2.*

POETRY—MISCELLANEOUS

THE HOUSE BY THE SIDE OF THE ROAD

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat
Or hurl the cynic's ban;—
Let me live in a house by the side of the road
And be a friend to man.

From "The House by the Side of the Road"—Sam Walter Foss.

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A MAN'S IDEAL

A lovely little keeper of the home,
Absorbed in menu books, yet erudite
When I need counsel; quick at repartee
And slow to anger. Modest as a flower,
Yet scintillant and radiant as a star;

Unmercenary in her mould of mind,
While opulent and dainty in her tastes.
A nature generous and free, albeit
The incarnation of economy.
She must be chaste as proud Diana was,
Yet warm as Venus. To all others cold
As some white glacier glittering in the sun;
To me as ardent as the sensuous rose
That yields its sweetness to the burrowing bee.
All ignorant of evil in the world,
And innocent as any cloistered nun,
Yet wise as Phryne in the arts of love
When I come thirsting to her nectared lips.
Good as the best, and tempting as the worst,
A saint, a siren, and a paradox.

Reprinted by permission—Ella Wheeler Wilcox.

All the full-brain, half-brain races, led by Justice, Love, and Truth;
All the millions one at length with all the visions of my youth,
All diseases quenched by Science, no man halt, or deaf, or blind;
Stronger ever born of weaker, lustier body, larger mind?
Earth at last a warless world, a single race, a single tongue—
I have seen her far away—for is not Earth as yet so young?—
Every tiger madness muzzled, every serpent passion killed,
Every grim ravine a garden, every blazing desert tilled,
Robed in universal harvest up to either pole she smiles,
Universal ocean softly washing all her warless isles.

From "Locksley Hall Sixty Years After"—Tennyson.

Poetry

Toastmasters may find the following quotations, from Shakespeare, of value:

Since brevity is the soul of wit—I will be brief.

I could wish my best friend at such a feast.

I love the people, but do not like to stage me in their eyes.

The very thought of this fair company clapp'd wings to me.

Your presence makes us rich.

Great benefactors sprinkle our society with thankfulness.

Runs not this speech like iron through your blood?

I have heard of the lady, and good words went with her name.

If my hand slacked,
I should rob God,—since he is fullest good,—
Leaving a blank instead of violins.
He could not make Antonio Stradivari's violins
Without Antonio.

—*George Eliot.*

If all the ships I have at sea
Should come a-sailing home to me,
Weighed down with gems and silks and gold—
Ah, well! the harbor could not hold
So many sails as there would be
If all my ships came in from sea.

If half my ships came home from sea,
And brought their precious freight to me,
Ah, well! I would have wealth as great
As any king who sits in state
So rich the treasures that would be
In half my ships now out at sea.

If just one ship I have at sea
Should come a-sailing home to me,
Ah, well! the storm-clouds then might frown,
For, if the others all went down,
Still, rich and proud and glad I'd be
If that one ship came home to me.

If that one ship went down at sea,
And all the others came to me,
Weighed down with gems and wealth untold,
With glory, honor, riches, gold,
The poorest soul on earth I'd be
If that one ship came not to me.

O skies, be calm! O winds, blow free,
Blow all my ships safe home to me!
But if thou sendest some a-wrack,
To never more come sailing back,

Send any, all, that skim the sea,
But bring my love ship home to me!
Reprinted by permission.—Ella Wheeler Wilcox.

Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat and the shower
And the sun and the Father's will.
—Rev. M. D. Babcock, D.D.

For while a youth is lost in soaring thought,
And while a maid grows sweet and beautiful,
And while a springtide coming lights the earth,
And while a child, and while a flower is born,
And while one wrong cries for redress and finds
A soul to answer, still the world is young!
From "The Epic of Hades"—Sir Lewis Morris.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.
—Tennyson.

I said, "Let me walk in the fields."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown!"

I said, "But the air is thick
And fogs are veiling the sun."
He answered, "Souls are sick,
There are souls in the dark, undone."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide."

Then into His Hand went mine
And into my heart came He.
And I walk in the light divine
The path I had feared to see.

—*George MacDonald.*

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—*Whittier.*

The night has a thousand eyes,
And the day but one;
Yet the light of the whole world dies
With the dying sun.

The mind has a thousand eyes,
And the heart is but one;

Yet the light of a whole life dies
When love is done.
—*Francis William Bourdillon.*

We have scotch'd the snake, not kill'd it.
—*Macbeth, III, 2.*

Hope is a lover's staff; walk hence with that and manage it against despairing thoughts.—*The Two Gentlemen of Verona, III, I.*

And this our life exempt from public haunt
Finds tongues in trees, books in the running brooks,
Sermons in stones and good in every thing.
—*As You Like It, II, I.*

I hold the world but as the world, Gratiano; a stage where every man must play a part, and mine a sad one.
—*The Merchant of Venice, I, I.*

Thy wish was father . . . to that thought.
—*II King Henry, IV, 5.*

Thrice is he armed that hath his quarrel just.
—*II King Henry, VI, III, 2.*

A rose by any other name would smell as sweet.
—*Romeo and Juliet, II, 2.*

The charter of thy worth gives thee releasing.
—*Sonnet LXXXVII.*

There's a divinity that shapes our ends,
Rough-hew them how we will.
—*Hamlet, V, 2.*

Sufferance is the badge of all our tribe.
—*The Merchant of Venice, I, 3.*

Fortune and I are friends.
—*Troilus and Cressida, III, 3.*

If to do were as easy as to know what were good to do, chapels had been churches and poormen's cottages prince's palaces.—*The Merchant of Venice, I, 2.*

Time is the nurse and breeder of all good.
—*The Two Gentlemen of Verona, III, I.*

For vice repeated is like the wandering wind, blows dust in other's eyes, to spread itself.—*Pericles, I, I.*

We are born to do benefits.—*Timon of Athens, I, 2.*

A good heart's worth gold.—*II King Henry, IV, II, 4.*

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
—*Julius Cæsar, IV, 3.*

Fearless minds climb soonest unto crowns.
—*First Part of King Henry VI, IV, 7.*

Let never day nor night unhallow'd pass,
But still remember what the Lord hath done.
—*II King Henry, II, I.*

Let every eye negotiate for itself and trust no agent.
—*Much Ado About Nothing, II, I.*

Who steals my purse steals trash . . .; but he that filches from me my good name robs me of that which not enriches him and makes me poor indeed.—*Othello, III, 3.*

'Tis one thing to be tempted, . . . another thing to fall.
—*Measure for Measure, II, 1.*

I were better to be eaten to death with a rust than to be scoured to nothing with perpetual motion.
—*II King Henry IV, I, 2.*

He shall have merely justice and his bond.
—*The Merchant of Venice, IV, 1.*

I will win for him an I can.—*Hamlet, V, 2.*

Things past redress are now with me past care.
—*King Richard II, II, 3.*

Give every man thy ear, but few thy voice.
—*Hamlet, I, 3.*

Be not afraid of greatness: some are born great, some achieve greatness and some have greatness thrust upon 'em.—*Twelfth Night,* II, 5.

Custom calls me to 't.—*Coriolanus, II,* 3.

O, that way madness lies; let me shun that.
—*King Lear, III, 4.*

One touch of nature makes the whole world kin.
—*Troilus and Cressida, III, 3.*

The ancient proverb will be well effected: "A staff is quickly found to beat a dog."—*II King Henry VI, III, I.*

And thus the whirligig of time brings in his revenges.
—*Twelfth Night, V, I.*

Too swift arrives as tardy as too slow.
—*Romeo and Juliet, II, 6.*

'Tis a consummation devoutly to be wished.
—*Hamlet, III, I.*

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.
—*Merchant of Venice, IV, I.*

Cromwell, I charge thee, fling away ambition:
By that sin fell the angels; how can man, then,
The image of his Maker, hope to win by it?

Love thyself last: cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's; then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr! Serve the king;
And,—prithee, lead me in:
There take an inventory of all I have,
To the last penny; 'tis the king's: my robe,
And my integrity to heaven, is all
I dare now call mine own. O Cromwell, Cromwell!
Had I but serv'd my God with half the zeal
I serv'd my king, he would not in mine age
Have left me naked to mine enemies.

—*Henry VIII, III, 2.*

TREES

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is first
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray.
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

(*Reprinted by permission*).—*Joyce Kilmer.*

OPPORTUNITY

Master of human destinies am I.
Fame, love, and fortune on my footsteps wait,
Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by
Hovel and mart, and palace, soon or late
I knock unbidden once at every gate!
If sleeping wake—if feasting, rise before

I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury, and woe,
Seek me in vain and uselessly implore,
I answer not, and I return no more.

—*John J. Ingalls.*

OPPORTUNITY

They do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake and rise to fight and win.

Wail not for precious chances passed away!
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again!

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say, "I can!"
No shamefaced outcast ever sank so deep
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell.
Art thou a sinner? Sins may be forgiven.
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

—*Walter Malone.*

This has often been called the finest sonnet in the English language.

TO NIGHT

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath the curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
While fly, and leaf, and insect lay revealed,
That to such countless orbs thou mad'st us blind!

Why do we, then, shun Death with anxious strife?—
If Light can thus deceive, wherefore not Life?
—*Joseph Blanco White.*

THE WORLD IS TOO MUCH WITH US; LATE AND SOON

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The Sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not.—Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathèd horn.
—*Wordsworth.*

THE WATER LILY

O star on the breast of the river
  O marvel of bloom and grace
Did you fall straight down from heaven
  Out of the sweetest place?
You are as white as the thought of angel
  Your heart is steeped in the sun;
Did you grow in the Golden City,
  My pure and radiant one?

Nay, nay, I fell not out of heaven
  None gave me my saintly white;
It slowly grew from the blackness
  Down in the dreary night—;
From the ooze of the silent river
  I won my beauty and grace;
White souls fall not, O my Poet,
  They rise to the sweetest place.

—*Anonymous.*

POETRY—PATRIOTIC

Rupert Brooke, who died while on his way to the Dardanelles in 1915, and was buried in the Greek island of Skyros, sings in "The Soldier" a song that will stir the English heart for years to come:

"If I should die, think only this of me:
  That there's some corner of a foreign field
That is for ever England."

IN FLANDERS FIELDS

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved, and were loved, and now we lie
  In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

"In Flanders Fields," Published by G. P. Putnam's Sons.

"AMERICA'S REPLY" TO "IN FLANDERS FIELDS"

In Flanders fields the cannon boom
And fitful flashes light the gloom,

While up above, like eagles, fly
The fierce destroyers of the sky;
With stains the earth wherein you lie
Is redder than the poppy bloom,
In Flanders fields.

Sleep on, ye brave, the shrieking shell,
The quaking trench, the startled yell,
The fury of the battle hell
Shall wake you not, for all is well.

Your flaming torch aloft we bear,
With burning heart and oath we swear
To keep the faith, to fight it through,
To crush the foe or sleep with you
In Flanders fields.

—*Anonymous.*

ROUGE BOUQUET

In a wood they call the Rouge Bouquet
There is a new-made grave to-day,
Built by never a spade nor pick
Yet covered with earth ten metres thick.
There lie many fighting men,
  Dead in their youthful prime,
Never to laugh nor love again
  Nor taste the Summertime.
For Death came flying through the air
And stopped his flight at the dugout stair,
Touched his prey and left them there,
  Clay to clay.
He hid their bodies stealthily
In the soil of the land they fought to free
  And fled away.
Now over the grave abrupt and clear
  Three volleys ring;
And perhaps their brave young spirits hear
  The bugle sing:
"Go to sleep!
Go to sleep!
Slumber well where the shell screamed and fell.
Let your rifles rest on the muddy floor,
You will not need them any more.
Danger's past;
Now at last,
Go to sleep!"

There is on earth no worthier grave
To hold the bodies of the brave
Than this place of pain and pride
Where they nobly fought and nobly died.
Never fear but in the skies

Patriotic

Saints and angels stand
Smiling with their holy eyes
  On this new-come band.
St. Michael's sword darts through the air
And touches the aureole on his hair
As he sees them stand saluting there,
  His stalwart sons;
And Patrick, Brigid, Columkill
Rejoice that in veins of warriors still
  The Gael's blood runs.
And up to Heaven's doorway floats,
From the wood called Rouge Bouquet,
A delicate cloud of buglenotes
  That softly say:
"Farewell!
Farewell!
Comrades true, born anew, peace to you!
Your souls shall be where the heroes are
And your memory shine like the morning-star.
Brave and dear,
Shield us here.
Farewell!"

(*Reprinted by permission*)—*Joyce Kilmer.*

"America" italicized for suggestions for speeches.

My country, 'tis of thee,
Sweet land of liberty,
  Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride;
From every mountain side,
  Let freedom ring.

My native country thee,
Land of the noble free,—
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break—
The sound prolong.

Our fathers' God! to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

—*S. F. Smith, LL.D.*

SPEECHES—TYPICAL INTRODUCTORY WORDS ON DOMESTIC AND FOREIGN AFFAIRS

DELIVERED AT WEST CALDER, NOVEMBER 27, 1879

MR. CHAIRMAN AND GENTLEMEN: In addressing you to-day, as in addressing like audiences assembled for a like purpose in other places of the county, I am warmed by the

enthusiastic welcome which you have been pleased in every quarter and in every form to accord to me. I am, on the other hand, daunted when I recollect, first of all, what large demands I have to make on your patience; and secondly, how inadequate are my powers and how inadequate almost any amount of time you can grant me to set forth worthily the whole of the case which ought to be laid before you in connection with the coming election.

—*Gladstone.*

Premier Briand before the Armament Conference, Washington, D. C., November 21, 1921.

Gentlemen, you will readily admit that I, as a delegate of France, should feel moved when rising to speak from this full-sounding platform, whence every word that is said goes to the attentive and anxious ear of the world and of all civilized people.

I wish, first of all, to thank my colleagues of the conference who, on the opening of this public meeting, so kindly allowed me to speak as the representative of my country.

SPEECH BEFORE THE INTERNATIONAL COMMERCIAL CONVENTION

DELIVERED AT DETROIT ON JULY 14, 1865

I never prayed for the gift of eloquence till now. Although I have passed through a long public life I never was called upon to discuss a question so important in the presence of a body of representative men so large. I see

before me merchants who think in millions, and whose daily transactions would sweep the harvest of a Greek island or of a Russian principality. I see before me the men who whiten the ocean and the great lakes with the sails of commerce—who own the railroads, canals, and telegraphs, which spread life and civilization through this great country, making the waste plains fertile and the wilderness to blossom as the rose. I see before me the men whose capital and financial skill form the bulwark and sustain the government in every crisis of affairs.

—*Joseph Howe, Canadian Statesman.*

My Lord Duke and Gentlemen: I am sure that you will acquit me of affectation if I say that it is not without emotion that I have received this expression of your good will and sympathy. When I look around this chamber I see the faces of some who entered public life with myself, as my noble friend the noble duke has reminded me, more than forty years ago; I see more whose entrance into public life I witnessed when I had myself gained some experience of it; and lastly, I see those who have only recently entered upon public life and whom it has been my duty and my delight to encourage and to counsel when they entered that public career so characteristic of this country and which is one of the main securities of our liberty and welfare.—*Lord Beaconsfield.*

SPEECH IN FANEUIL HALL

Ladies and Gentlemen: Do me the justice to believe that I rise not with any pretension to eloquence, within the Cradle of American Liberty. If I were standing upon

the ruins of Prytaneum and had to speak whence Demosthenes spoke, my tongue would refuse to obey, my words would die away upon my lips, and I would listen to the winds, fraught with the dreadful realization of his unheeded prophesies.—*Louis Kossuth.*

AN INTERNATIONAL CODE OF ARBITRATION

AN ADDRESS BEFORE THE BRITISH SOCIAL SCIENCE ASSOCIATION AT MANCHESTER, OCTOBER 5, 1866.

Mr. President and Gentlemen: Standing for the first time before the members of this association I must begin by making my acknowledgments for the honor which you conferred upon me some years ago by electing me a corresponding member. Though I have not been able to take part in your meetings I have felt scarcely less interest in them than if I were present.—*David Dudley Field.*

From an Address by William Lloyd Garrison at Charleston, South Carolina, April 14, 1865.

And now let me give the sentiment which has been, and ever will be, the governing passion of my soul: "Liberty for each, for all, and forever."

SPEECHES—TYPICAL CONCLUDING WORDS

From William J. Bryan's speech at the National Democratic Convention, at Chicago, July, 1896.

If they dare to come out in the open field and defend the gold standard as a good thing, we will fight them to the

uttermost. Having behind us the producing masses of this nation and the world, supported by the commercial interests, the laboring interests, and the toilers everywhere, we will answer their demand for a gold standard by saying to them: You shall not press down upon the brow of labor this crown of thorns, you shall not crucify mankind upon a cross of gold.

From a speech on International Amity, by William McKinley, at the Pan-American Exposition Buffalo, N. Y., September 5, 1901.

Our earnest prayer is that God will graciously vouchsafe prosperity, happiness, and peace to all neighbors, and like blessings to all the peoples and powers of earth.

From a speech by Theodore Roosevelt, at Raleigh, North Carolina, October 19, 1905.

When I say a square deal I mean a square deal; exactly as much a square deal for the rich man as for the poor man; but no more. Let each stand on his merits, receive what is due him, and be judged according to his deserts. To more he is not entitled, and less he shall not have.

From an article in the *Review of Reviews*, September, 1896, by Theodore Roosevelt.

After full and fair inquiry these men, I am sure, whether they live in Maine, in Tennessee, or in Oregon, will come

out on the side of honest money. The shiftless and vicious and the honest but hopelessly ignorant and puzzle-headed voters cannot be reached; but the average farmer, the average business man, the average workman—in short, the average American—will always stand up for honesty and decency when he can once satisfy himself as to the side on which they are to be found.

From an article in *The Forum*, July, 1894, by Theodore Roosevelt.

To sum up, then, the men who wish to work for decent politics must work practically and yet must not swerve from their devotion to a high ideal. They must actually do things, and not merely confine themselves to criticising those who do them. They must work disinterestedly, and appeal to the disinterested element in others, although they must also do work which will result in the material betterment of the community. They must act as Americans through and through, in spirit and hope and purpose, and, while being disinterested, unselfish, and generous in their dealings with others, they must also show that they possess the essential manly virtues of energy, of resolution, and of indomitable personal courage.

From Abraham Lincoln's Second Inaugural Address, delivered March 4, 1865.

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to care for him who shall have borne the battle, and for his widow and orphans;

to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations.

From a speech by Daniel Webster delivered in the United States Senate, January 26, 1830.

While the Union lasts, we have high, exciting, gratifying prospects spread out before us, for us and our children. Beyond that I seek not to penetrate the veil. God grant that, in my day at least, that curtain may not rise. God grant that on my vision never may be opened what lies behind. When my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on states dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance, rather, behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still full high advanced, its arms and trophies streaming in their original luster, not a stripe erased or polluted, nor a single star obscured, bearing for its motto, no such miserable interrogatory as, "What is all this worth?" nor those other words of delusion and folly, "Liberty first, and union afterwards," —but everywhere, spread all over in characters of living light, blazing on all its ample folds as they float over the sea and over the land and in every wind under the whole heavens, that other sentiment dear to every true American heart—"Liberty *and* union, now and forever, one and inseparable!"

From a speech by Daniel Webster on The Character of Washington delivered February 22, 1832,

in Washington, D. C., on the Centennial of Washington's Birthday.

But let us hope for better things. Let us trust in that gracious Being who has hitherto held our country as in the hollow of his hand. Let us trust to the virtue and the intelligence of the people, and to the efficacy of religious obligation. Let us trust to the influence of Washington's example. Let us hope that that fear of Heaven which expels all other fear, and that regard to duty which transcends all other regard, may influence public men and private citizens, and lead our country still onward in her happy career. Full of these gratifying anticipations and hopes, let us look forward to the end of that century which is now commenced. A hundred years hence, other disciples of Washington will celebrate his birth, with no less of sincere admiration than we now commemorate it. When they shall meet, as we now meet, to do themselves and him that honor, so surely as they shall see the blue summits of his native mountains rise in the horizon, so surely as they shall behold the river on whose banks he lived, and on whose banks he rests, still flowing on towards the sea, so surely may they see, as we now see, the flag of the Union floating on the top of the Capitol; and then, as now, may the sun in his course visit no land more free, more happy, more lovely, than this our own country!

Gentlemen, I propose

"The Memory of George Washington."

From an address delivered on Bunker Hill, June 17, 1843, on the occasion of the completion of the monument.

And now, friends and fellow citizens, it is time to bring this discourse to a close.

We have indulged in gratifying recollections of the past, in the prosperity and pleasures of the present, and in high hopes for the future. But let us remember that we have duties and obligations to perform corresponding to the blessings which we enjoy. Let us remember the trust, the sacred trust, attaching to the rich inheritance which we have received from our fathers. Let us feel our personal responsibility, to the full extent of our power and influence, for the preservation of the principles of civil and religious liberty. And let us remember that it is only religion and morals and knowledge, that can make men respectable and happy under any form of government. Let us hold fast the great truth, that communities are responsible, as well as individuals; that no government is respectable which is not just; that without unspotted purity of public faith, without sacred public principle, fidelity, and honor, no mere forms of government, no machinery of laws, can give dignity to political society. In our day and generation let us seek to raise and improve the moral sentiment, so that we may look, not for a degraded, but for an elevated and improved future. And when both we and our children shall have been consigned to the house appointed for all living, may love of country and pride of country glow with equal favor among those to whom our names and our blood shall have descended! And then, when honored and decrepit age shall lean against the base of this monument, and troops of ingenuous youth shall be gathered round it, and when the one shall speak to the other of its objects, the purposes of its construction, and the great and glorious events with which it is connected, there shall rise from every youthful breast the ejaculation, "Thank God, I—I also—AM AN AMERICAN!"

Concluding Words

Concluding words of a Commencement Address entitled "The Honor of the Service" delivered at Yale University, in 1912, by the President, Arthur T. Hadley. Reprinted by permission.

Gentlemen of the graduating class: This is a place, and is known as a place, where the traditions of public service are strong. You have been living on consecrated ground. For more than two centuries, men who went out from these halls have been sacrificing themselves to meet the needs of the community, accomplishing work whose full value was not appreciated for years afterwards. The country expects us to do for the future the kind of things that they did for the past, and make Yale stand in the next century, as she stands in the present century, for loyalty, for courage, for the subordination of individual ease and individual gain to public ends of lasting importance. These are the traditions of the service which we are called upon to maintain. Every failure to assume public responsibility will be noted by our fellow men to our discredit, just as surely as any flinching on the part of the soldier redounds to the discredit of his uniform. Every instance of heroic work great or small, even though it receive no material reward in the way of decoration or promotion, enhances the glory and strengthens the inspiration of this college, just as much as any deed of valor of the soldier on the field of battle strengthens the hold of the army upon its members and upon the country.

All the traditions of this place call us to the service of God and of our fellow men. May it be our lot to follow in the footsteps of our fathers and face the problems of to-day in this same spirit of self-consecration; bound to our duty not by laws alone, or by creeds alone, but by the honor of the service.

TYPICAL SPEECHES

Delivered by President Harding, May 23, 1921, standing among the flag-draped coffins of 5,111 soldier dead from France, on steamship pier at Hoboken, N. J. Reprinted by permission.

Officers and veterans of the American Army: I have come today thinking that perhaps I can give some slight expression to that counterpart in the heart of the Republic, to the thing that is felt in the heart of kinspeople and friends, in relation to this extraordinary event.

There grows on me the realization of the unusual character of this occasion. Our Republic has been at war before, it has asked and received the supreme sacrifices of its sons and daughters, and faith in America has been justified. Many sons and daughters made the sublime offering and went to hallowed graves as the nation's defenders. But we never before sent so many to battle under the flag in foreign lands. Never before was there the impressive spectacle of thousands of dead returned to find eternal resting place in the beloved homeland. The incident is without any parallel in history, that I know.

These dead know nothing of our ceremony today. They sense nothing of the sentiment or the tenderness which brings their wasted bodies to the homeland for burial, close to kin and friends and cherished associations. These poor bodies are but the clay tenements once possessed of souls which flamed in patriotic devotion, lighted new hopes on the battlegrounds of civilization, and in their sacrifices sped on to accuse autocracy before the court of eternal justice.

We are not met for them, though we love and honor and speak a grateful tribute. It would be futile to speak to

those who do not hear or to sorrow for those who cannot sense it, or to exalt those who cannot know. But we can speak for country. We can reach those who sorrowed and sacrificed through their service, who suffered through their going, who glory with the Republic through their heroic achievements, who rejoice in the civilization their heroism preserved. Every funeral, every memorial, every tribute is for the living—an offering in compensation of sorrow. When the light of life goes out, there is a new radiance in eternity, and, somehow, the glory of it relieves the darkness which is left behind.

Never a death but somewhere a new life. Never a sacrifice but somewhere an atonement. Never a service but somewhere and somehow an achievement. These had served, which is the supreme inspiration in living. They have earned everlasting gratitude, which is the supreme solace in dying.

No one may measure the vast and varied affection and sorrow centering on this priceless cargo of bodies—once living, fighting for and finally dying for the Republic. One's words fail, his understanding is halted, his emotions are stirred beyond control when contemplating these thousands of beloved dead. I find a hundred thousand sorrows touching my heart, and there is ringing in my ears like an admonition eternal, an insistent call: "It must not be again! It must not be again!" God grant that it will not be, and let a practical people join in coöperation with God to the end that it shall not be.

I would not wish a nation for which men are not willing to fight, and, if need be, to die, but I do wish for a nation where it is not necessary to ask that sacrifice. I do not pretend that millennial days have come, but I can believe in the possibility of a nation being so righteous as never to make a war of conquest and a nation so powerful in righteousness that none will dare to invoke her wrath. I wish

for us such an America. These heroes were sacrificed in the supreme conflict of all human history. They saw democracy challenged and defended it. They saw civilization threatened and rescued it. They saw America affronted and resented it. They saw our nation's rights imperiled and stamped those rights with a new sanctity and renewed security.

They gave all which man and woman can give. We shall give our most and best if we make certain that they did not die in vain. We shall not forget, no matter whether they lie amid the sweetness and bloom of the homeland or sleep in the soil they crimsoned. Our mindfulness, our gratitude, our reverence shall be in the preserved Republic and the maintained liberties and the supreme justice for which they died.

An extract from an oration, reviewing the history of the Hebrew people, delivered by Moses.

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

Deuteronomy, Chapter VIII—*Bible.*

Extracts from the Sermon on the Mount

(The cheerful orotund tone of the orator is indicated where it says that Jesus "opened his mouth, and taught them, saying.")

Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

Blessed *are* they that mourn: for they shall be comforted.

Blessed *are* the meek: for they shall inherit the earth.

Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

Blessed *are* the merciful: for they shall obtain mercy.

Blessed *are* the pure in heart: for they shall see God.

Blessed *are* the peacemakers: for they shall be called the children of God.

Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when *men* shall revile you, and persecute

you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

. . . . . .

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

. . . . . .

And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues

and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

. . . . . .

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—*From St. Matthew,* Chapters 5–7—*Bible.*

A Children's Sermon entitled, "The Fox that Buried his Chain," by Rev. Howard J. Chidley, D.D., Pastor of the First Congregational Church, Winchester, Massachusetts. Reprinted by permission.

My sermon to the children is about a fox, a baby fox that was caught by a farmer and tied up in his yard with a long chain. Before he was caught this little fox had slept in his cozy nest in the ground under a tree and played about the door of his home with his brothers and sisters while his mother was off hunting food for her little family.

Then one day, as the little fox grew bigger and stronger, he ran off to hunt for himself and got caught in a trap the farmer had set, and was taken home by him as a pet.

But the little fox was not happy, although he was treated kindly by the farmer. It was lonesome to be without his mother and brothers and sisters. At night he would lie awake listening to the other foxes barking in the woods and fields, and he would strain on his chain and try to get free. At other times, when the night was very dark, and all was quiet about the great farmhouse, his mother would come and bring him dainties of food to eat—bits of chicken and such things. He was very happy to see his mother. But when she went away he would try to follow her and would

run along after her until he reached the end of his chain and it brought him up short. Then he would sit and watch her as she silently slipped away in the darkness and would feel more lonely than ever.

One day, however, he thought of a scheme by which he could get rid of the chain and be free once more. What do you think he did? He dug a hole in the ground and put into it all of the chain that he could see. Then he covered it over and thought that he had got rid of it forever. Poor, foolish little fox! That night, as soon as he started to run away, up came the chain again out of the ground. And there he was, held as fast as ever!

Now, what lesson for boys and girls do you think I am going to draw from the fox that buried his chain? The lesson is this: There are some boys and girls who do wrong and then think they can get rid of it by burying it, just as that little fox thought he was doing when he buried his chain. But, boys and girls, it can't be done. You do something wrong, and when your father or mother asks you about it you tell a lie to cover it up. Then you say to yourself, "There, that is nicely buried; I shall never have any more trouble about that." And so you run off to play, and try to forget all about it. But somehow the games are not half as much fun as before. You just get into the game so far, and you are brought up short by remembering that lie you told. You did not get rid of the first sin at all when you covered it with a lie. You simply added another sin to it. And so your conscience keeps digging it up and holding you back with it.

Don't try to get rid of your sins, boys and girls, by burying them. It is poor business. If you have done wrong, own up to it like a man, and take your punishment. If you bury your sin you will be afraid that you may any minute be found out, and that will make a little coward of you. And even though you may bury your sins from others, you

cannot hide them from your own conscience, and that will make a little sneak of you. When you are tempted to bury your sin remember the fox that tried to get rid of his chain in that way, and think what a foolish thing it is to do.

INDEX

A Man's Ideal, 236
Abbott, Lyman, 179
Addresses Italicized for Suggestion, 145–153
Aim in Speaking, 75
America in the Right, Practice Outline, 32–34
America's Reply to *In Flanders Fields*, 251
Americanism, 153–158
    See Roosevelt, 216–221
Anecdotes
    Efficiency, 87–93
    Humor, 93–120
    Lincoln, 120–125
    Miscellany, 125–130
    Patriotism, 130–135
    Religion, 135–145
Arnold, Matthew, 232
Articulation, Practice Phrases for, 16–17
Audience, 65–67

Babcock, Rev. M. D., 240
Barbauld, Mrs. A. L., 229
Beecher, Henry Ward, 212
Bourdillon, Francis W., 241
Brontë, Emily, 228
Browning, Mrs., 223–224
Browning, Robert, 223, 225, 230

Index

Bryan, William J., Typical Concluding Words, 257
Butler, Nicholas Murray, 180

Chidley, Rev. Howard J., 271
Citizens, Practice Outline, 37–39
Climax, 60
Club, Practice Outline, 41–44
Commencement Address, Concluding Words, 263
Committee on Arrangements, 6
Consolation, Mrs. Browning, 223
Constitution of the U. S. A., 158–160
Counsel to Speakers, 72–74
Courage, Practice Outline, 28–32
Courtesy, Practice Outline, 44–46
Crane, Dr. Frank, 202
Crossing the Bar, Tennyson, 229

Debating
- The Chairman, 76
- Questions for, 76–77
- Material, 77
- Reasoning, 77–79
- Suggestions, 79–81
- The Regular Debate, 81–82
- Team Work, 82–83
- Statistics, 83
- Rebuttal, 83–84
- Judges, 84

Democracy Requires Patience, Practice Outline, 49–50
Doing Good, Practice Outline, 55–56
Duffy, Rev. Francis P., 177

Economics, Quotations, 160–168
Education, Quotations, 168–172
Efficiency, Anecdotes, 87–93

Index

Eliot, George, 238
Etiquette
  For Presiding Officer, 3–6
  For Speaker, 6–8

Field, David D., 257
First Inaugural, Lincoln, 146
Flag of the U. S. A., Quotations, 172–177
Foss, Sam Walter, 236
Fox that Buried his Chain, 271
Freedom of Speech, Quotations, 177–179
Friendship, Practice Outline, 41–44

General Suggestions for Speeches, 1–20
George, David Lloyd, 206
Gesture, 19–20
Gettysburg Speech, Italicized for Suggestions, 145
Gladstone, Typical Introductory Words, 254
Grammar School, Practice Outline for Speech before, 34–36

Hadley, A. T., 167, 169, 170, 263
Harding, Warren G., Patriotic Memorial Speech of, 264
High School, Practice Outline for Speech before, 28–32
Home-Training in Speech Making
  Method One, 23–56
  Method Two, 56–62
Honesty, Subject of Practice Outline, 52
House by the Side of the Road, 236
How to remember your speech, 15–16
Howe, Joseph, Typical Introductory Words, 255
Humor, Anecdotes on, 93–120

If All the Ships I Have at Sea, Ella Wheeler Wilcox, 239
Iglehart, Ferdinand C., 174, 221
Illustrations, 74–75

Index

Important Questions, Subject of Practice Outline, 34–36
Independence Hall—Lincoln, Italicized for Suggestions, 149
In Flanders Fields, 250
Ingalls, John J., 247

Jesus, Extracts from Sermon of, 268–271

Keats, John, 231
Keeping Young, Subject of Practice Outline, 51–52
Kilmer, Joyce, 246, 252
Kossuth, Louis, Typical Introductory Words, 256

Lane, Franklin K., 172
Liberty, Quotations on, 179–181
Lincoln
- Anecdotes, 120–125
- Typical Concluding Words, 259
- Gettysburg Speech Italicized for Suggestions, 145–146
- First Inaugural, 146
- Second Inaugural, 147
- Speech in Independence Hall, 149–151
- Quotations, 153, 159, 212

Lord Beaconsfield, Typical Introductory Words, 256

MacDonald, George, 241
Man's Ideal, 236
Malone, Walter, 247
Materials for Use in Making Speeches, 85–273
McKinley, Typical Concluding Words, 258
Mechanics of Speaking
- Voice, 16–18
- Gesture, 19–20

Memorial Address, Warren G. Harding, 264
Memorial, Quotations for Speeches, 222–235
Memorial Occasions, Procedure for, 8–9

Index

Memory, Suggestions for Training, 14–15
Merrill, Rev. W. P., 164
Method One, Home Practice for Speech Making, 23–56
Method Two, Home Practice for Speech Making, 56–62
Miscellany, Anecdotes, 125–130
Monroe Doctrine, 208
Morris, Sir Lewis, 240
Moral Maxims, Quotations of, 181–189
Moses, Extracts from Oration, 266–268
Mother's Meeting, Practice Outline for Speech before, 47–48
Muir, John, 205

Oration, Moses, 266–268
Opportunity, John J. Ingalls, 247
Opportunity, Walter Malone, 247
Outlines for Practice in Speaking
    Unified, 26–44
    To be Unified, 44–56

Patriotism, 130–135
Patriotic Occasions, Proceedure for, 9
Patriotic Order, Practice Outline, 49–50
Patriotic Poetry, 250–254
Peabody, Francis G., 171
Personality, The stamp of one's own, 73
Plagiarizing, 74
Poetry
    Memorial, 222–235
    Miscellaneous, 236–250
    Patriotic, 250–254
Political Maxims, 207–212
Power of Education, Subject of Practice Outline, 50–51
Practice Outlines for Speeches before
    Children's Organization, 53–56
    Citizens, 37–39

Index

Practice Outlines for Speeches before—*Continued*
Club, 41–44; 46–47
Convention of Religious People, 39–41
Grammar School, 34–36; 44–46
High School, 28–32
Mothers' Meeting, 47–48
Patriotic Order, 32–34; 49–50
Social Organization, 51–52
Teachers' Meeting, 50–51
Young People, 26–28
Presiding Officers, Procedure for, 3–6; 76
Presentation of Gifts and Response, Procedure for, 10–12
Procedure
For Committee on Arrangements, 6
For Presiding Officer, 3–6
For Speaker, 6–8
Prospice, Browning, 225
Public Speaking Self-Taught at Home, 21–62

Quotations
Americanism, 153–158
Constitution of the U. S. A., 158–160
Economics, 160–168
Education, 168–172
Flag of the U. S. A., 172–177
Freedom of Speech, 177–179
Liberty, 179–181
Moral Maxims, 181–189
Miscellaneous, 189–207
Political Maxims, 207–212
Religion, 212–215
Roosevelt, 216–221

Religion
Anecdotes on, 135–145
Quotations on, 212–215

Index

Religious Occasion, Procedure for, 10
Roosevelt
Quotations from 188; 216–221
Typical Concluding Words, 257–263
Rossetti, Christina G., 230
Rouge Bouquet, Joyce Kilmer, 252

School Occasions, Procedure for, 12–13
Second Inaugural—Lincoln, 147
Seeking a Subject, 67–70
Sections
I—General Suggestions for Speakers, 1–20
II—Public Speaking Self-Taught at Home, 21–62
III—The Speaker at His Task, 63–83
IV—Materials for Use in Preparing Speeches, 85–273
Sermon, Extract from The Sermon on the Mount, 268–271
Shakespeare, 233–235; 238; 242–246
Social Organizations, Practice Outline for Speech before, 51–52
Speaker, Procedure for, 6–8
Speeches
Typical Introductory Words, 254–257
Typical Concluding Words, 257–263
Typical Speeches, 264–273
Special Counsel for Speaker, 72–74
Special Occasions, Procedure for
Memorial, 8–9
Patriotic, 9
Presentation of Gifts, 10–12
Religious, 10
School, 12–13
Wedding Anniversaries, 13–14
Stewardship, Subject for Practice Outline, 39–41

Index

Subjects for Practice Speeches
America in the Right, 32–34
Character, 26–28
Courage, 28–32
Courtesy, 44–46
Democracy Requires Patience, 49–50
Doing Good, 55–56
Friendship, 41–44
Important Questions, 34–36
Honesty, 52–53
Keep Young, 51–52
Stewardship, 39–41
The Power of Education, 50–51
The Way to Happiness, 46–47
Trees, 53–55
Worthwhile Manhood, 37–39
Sumner, Charles, 176

Talk to Children, 271
Teachers' Meeting, Practice Outline for Speech before, 50–51
Tennyson, 222, 227, 228, 229, 231
The World is too much with us, Wordsworth, 249
To-night, Joseph Blanco White, 248
Trees, Subject of Practice Outline, 53–55
Typical Introductory Words of Speeches
Briand, M., 255
Field, David D., 257
Garrison, William Lloyd, 257
Gladstone, 254
Howe, Joseph, 255
Kossuth, Louis, 256
Lord Beaconsfield, 256
Typical Concluding Words of Speeches
Bryan, William J., 257

Typical Concluding Words of Speeches—*Continued*
Hadley, Arthur T., 263
Lincoln, 259
McKinley, 258
Roosevelt, 258–259
Webster, 260–262

Unified Outlines, 26–44

Voice, The Use of, 16–18

Washington, Selections from Farewell Address Italicized for Suggestions, 151–153; Moral Maxims, 181–189
Webster, Typical Concluding Words, 260–262
Wedding Anniversaries, Procedure for, 13–14
White, Joseph Blanco, 248
Wilcox, Ella Wheeler, 236, 239
Wordsworth, 249
Worthwhile Manhood, Subject of Practice Outline, 37–39

Young People, Practice Outline for Speech before, 26–28

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